

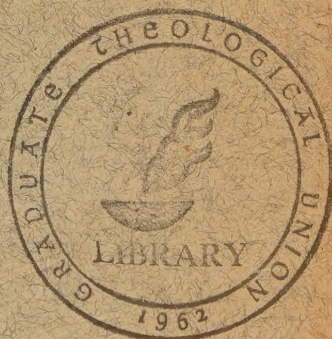
THE JAPAN CHRISTIAN QUARTERLY

Vol. V. No. 1

January 1930

EVANGELISM

DANJO EBINA
WILLIAM AXLING
ARTHUR LEA
M. S. MURAO
A. JORGENSEN
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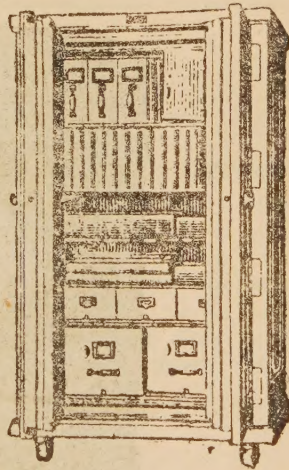
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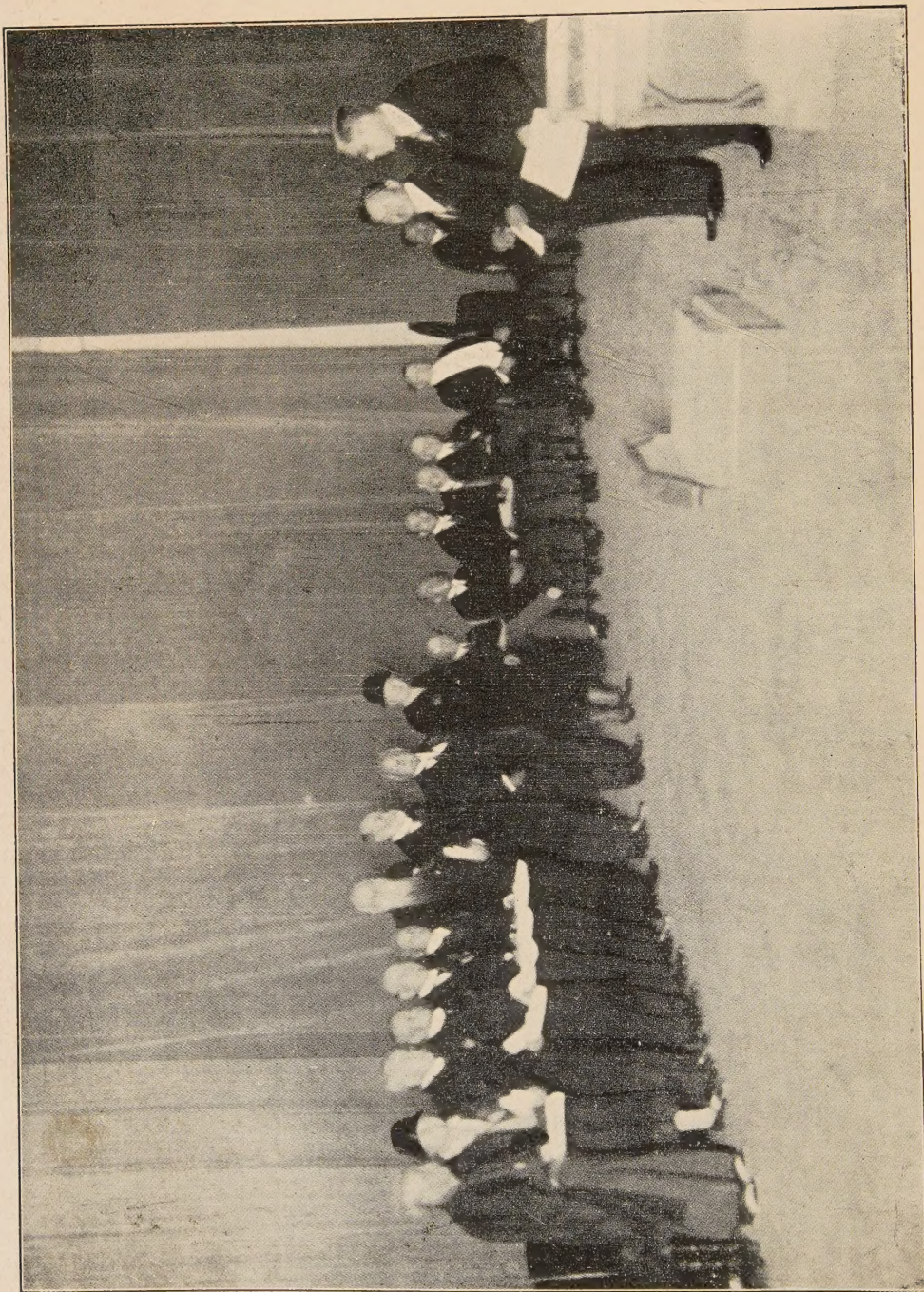
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THE VETERANS

At the Public Meeting in Tokyo held to celebrate the 70th anniversary of the coming again of Christianity to Japan.

Names from left to right:—Rev. T. Ito (Presby.), Mrs. C. Bishop (Meth.), Rev. M. Ogimi (Meth. Prot.)
 Prof. H. Yamamoto (Presby.), Dr. K. Ibuka (Presby.), Bishop. Y. Hiraiwa (Meth.)
 Rev. H. Kozaki (Cong.), Rev. H. Kozaki (Cong.), Mrs. M. L. Gordon (Cong.)
 Dr. D. Ebina (Cong.), Rev. H. Kozaki (Cong.), Mrs. M. L. Gordon (Cong.)
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THE JAPAN CHRISTIAN QUARTERLY

Vol. V

JANUARY 1930

No. 1

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

EVANGELISM

The main theme of the present issue is Evangelism. But it is not evangelism in the sole sense of an appeal to the individual to receive the grace of God. Though this aspect must ever come first, we are realizing today that the Gospel of the love of God is a thing for society as a whole no less than for each component member of it. Society is not going to become Christian except through Christians; but on the other hand Christians are not going to enter into the fulness of the Christian experience until they have made society Christian. It was because of this fact that Jesus Christ in all His ministry laid such emphasis on the message of the Kingdom of God. No single subject in the four Gospels receives attention like this.

Consequently in this present number of the Japan Christian Quarterly in addition to such articles as the one telling of the work of God in the conversion of individual lives or the two discussing the message to individual types, we have also others dealing with the Christian Gospel in its relation to the other religions of Japan or in its application to the international problems of the day. Further there are articles discussing how the modern evangelist can use some of the secular agencies for the dissemination of the Gospel.

We may do well, however, as we face another year to ask ourselves once again, What is our Evangel? "Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become.....In Him we find God incarnate, the final yet ever-unfolding revelation of the God in whom we live, and move and have our being." In these the opening words of the Jerusalem statement of the Christian message we get an admirable epitome of what the Gospel is.

It is first of all Christo-centric. In one of a series of articles which he is now writing for the *Guardian*, F. R. Barry, Fellow of Balliol College, Oxford, remarks that in the intellectual world of to-day God is having a very bad time; but that at the same time men are turning with an increasingly wistful longing to Jesus Christ. He means by these words that while the advance in secular knowledge and thought is challenging many of the past conceptions of the nature of God, men are looking more and more to that one supreme Figure, who by taking our nature upon Him and being born as a man, shewed us,

How man may rise to Him in holiness.
Because He stooped so low.

We some times wonder whether the Christian Church really appreciates the tremendous asset it has in the Gospel concerning Jesus Christ. While discussion as to the nature of God and of religion and of sin have their place, their value depends on the extent to which they are related to Jesus Christ. In his brilliant little essay on the Religions of Japan, Dr. Anesaki says "The Japanese people have never shown easy susceptibility to the exclusive monotheism of Christianity or its doctrine of original sin", and in this remark he speaks the truth. But it is a suggestive fact that in his discussion of the influence of Christianity on Japan he does not make a single allusion to the appeal of Jesus Christ. Can it be that we by the elaborate nature of the background of our picture have diverted attention from the central Figure?

In the second place in Jesus Christ we have not only our revelation of God: we have also a vision of what man can be and may become. As education advances, despite the mechanical features of the system at present in vogue in Japan, the better type of young man and young women is striving for a self-expression of an idealistic character.

He is not prepared to become a cog in the wheel, though he has a lurking fear that he may not be able to escape it. He is therefore not content with his present lot, nor with society around him. His old faith has gone, and with it has departed the idea that any other old faith can take its place. He is groping after certain new ideals, but what they are he is not quite certain. But the whole glory of the Christian Gospel is that it can give him that freedom, that transforming power, that newness of vision for which his soul craves. As a recent writer pointed out, "The New Testament is never a looking back on a mere historical phenomenon; for while Christ appears within history, yet it believes that He controls it, and that the destiny of the human race is to be growing up all together towards the stature of the fulness of Christ. The whole emphasis of the New Testament is that we shall see greater things as the Spirit of God gets to work on men." The Spirit of Christ, or as we may call Him, the Spirit of love, is eternally renewing the Christian's experience.

In this truth we have a very real message for the present day. We have, as Canon Streeter pointed out in his recent lectures before the Tokyo Imperial University, a 'world-affirming' and not a 'world-denying' gospel, which is just the type that the present age needs. It is significant that in those lands where the latter kind has been dominant, spiritual and social unrest have proceeded along the most dangerous line. But though we have such a gospel, do we live it and preach it as if we do? Is there a joy, a hope, a buoyancy of spirit and a love about our message which cannot fail to attract? One of the great secrets of the influence of St. Francis of Assisi, as a recent biographer has put it, was that "he got the spirit of the *troubadours* into religion." He won "the leaders of the culture of that age, its essayists, its singers, its critics, its censors, its art-lovers" for Jesus Christ by shewing to them "that ecstatic happiness can be gained by the selfless service of love."

There is a 'famine of love' which will only be satisfied by that love of our Lord Jesus Christ. In the full appreciation of this fact is to be found the heart of the gospel for the Japan of to day.

The National Christian Council

On another page will be found a full description of the annual meeting of the National Christian Council, held in Tokyo in November of last year. Though its sessions can hardly be described as having

been of an inspiring character, yet much useful work was done, and it is increasingly clear that the Council itself has an important part to play in the Christian Movement in Japan. Such weaknesses as there may be are not due to its inherent nature, but to circumstances which are remediable.

There is no other organization which can bring the churches together in fellowship to the extent to which the Council can. It is the one body which can represent the Christian churches in their relation to Government. It alone can be the agent through which they can cooperate in matters affecting the common interest.

But because we are convinced of its value, we cannot close our eyes to certain serious weaknesses, which we feel are impairing its usefulness at the present time.

In the first place the Council does not represent the country as a whole; it rather represents Tokyo. At the recent annual meeting, of the 81 members, 52 were from Tokyo. Of the co-opted members invited on that occasion only three out of the eighteen represented the provinces and of these three only one accepted. Of course it must be recognised that Tokyo as the capital has within its borders the headquarters of most of the churches, and so relative to the rest of the country it should perhaps have a bigger proportion of delegates; but the fact remains that the country, even when it can send delegates, does not bother to do so. We realize that the officers of the Council fully recognise this weakness; but whether it be on the account of the preponderating influence of Tokyo or not, we know not; nevertheless they at present hesitate to take the steps necessary to remedy matters.

What are these steps? We should recommend in the first place that the annual meeting be held alternately in the capital and the provinces. In the second place the principle of devolution ought to be extended still further. At present some of the larger centres have their local councils, but their duties are only of a slight character. Cannot they be entrusted with greater responsibilities? and be themselves represented on the central councils of the National Christian Council? In India, where of course the area is much larger but the Church not so far advanced, these Provincial Councils, as they are called, have almost greater power than the central body itself. Indeed they themselves elect the members of the Central

Council. Despite the tendency in Japan to centralize everything in Tokyo, there are ample precedents for such a policy of decentralization. Of course, it will be said that previous experience has shewn that country members do not attend because of distance; but with communications being as easy as they are in Japan, and in view of the attraction which the capital always exerts on the Japanese mind, may it not be that there are other reasons? Incidentally if such a more representative body were forthcoming, it would bring that fresh life into the Council which it badly needs.

Again, we feel that the missionary element is still too large, and that because of the representation allocated by the constitution. Under present arrangements some thirteen churches, representing about 150,000 people, or, perhaps to put it more fairly, some 2200 workers, send 40 delegates; while missions representing 600 odd workers are entitled to 28! We realize that the missionary has a peculiar contribution to give, but we venture to think that those most capable of giving it would be chosen, if they together with their Japanese colleagues were selected by the churches concerned. This has now become the case in China. In addition special representation is allowed to bodies outside the above two categories.

Lastly we feel that the Council is in danger of paying too much attention to attractive side-issues and not concentrating on its main job. We have in mind, of course, in particular the matter of co-operative evangelism. As an occasional demonstration and a means of propaganda such united missions are of inestimable value; but as a normal function they are the duty of the several churches and not of the Council as such. Nobody would criticize united campaigns at intervals of five to ten years; but it is because they have become an almost continuous function of the Council in recent years that opposition is manifesting itself in certain quarters to it undertaking such work at all.

Let us hasten to say that we regard the Kingdom of God Movement as just one such exception. But for the very reasons mentioned above it is now in the anomalous position of being planned by a united committee not under the Council!

If therefore Evangelism as a primary duty is to be debarred from the activities of the Council, is it to be condemned to the arid task of making surveys and compiling year books? Is it to be denied

those more spiritual functions which should be its very life and inspiration? Far from it. We venture to think that there is one line of work which has not yet been tried, which would be welcome everywhere, and which would be of inspiring value. We refer to the holding of Workers' Conventions for the deepening of spiritual life. By such gatherings the Council would do more to make its influence felt among the churches, and it would at the same time do much to further that still closer co-operation which we call Church Union. The National Christian Council in China has already demonstrated the extreme value of such gatherings.

In making the above comments we realize that there will be some who will not agree with them; but we sincerely hope that the Executive Committee of the Council will consider them, and perhaps in their next issue give their opinions on the same. We would however reiterate that in making these criticisms we are prompted solely by the desire to see the Council stronger and playing a still greater part in the Christian life of the nation.

The New Year

With this issue the Japan Christian Quarterly in its present form starts on its fifth year, though as the Japan Evangelist it goes back to a much earlier date. We face the future with feelings both of confidence and anxiety—confidence, which comes from the words of encouragement we receive from our friends as to the results of our efforts to make the magazine what it is; anxiety, because of the high cost of printing which keeps the price higher than we would like. The only solution is to increase the circulation. For this reason we much hope that our readers in Japan will take advantage of the special offer of reduced rates for friends abroad. Single extra copies for this purpose may be had at ¥3 per annum, four copies for ¥10. We are bold enough to believe that such a present would also serve to further the Cause out here by stimulating a thoughtful and intelligent interest in Japan.

In addition to regular information as to the progress of the Kingdom of God Movement during the coming year, we hope also to have a special women's number and also one devoted to a study of the significance of the present situation and its bearing on the Christian campaign.

Finally we would say to our readers that we are always glad to receive good MSS, pertinent correspondence, and suggestions as to how we may improve the Japan Christian Quarterly.

EVANGELISTIC EXPERIENCES OF FIFTY YEARS AGO

An interview with Dr. DANJO EBINA by DARLEY DOWNS

Dr. Ebina till recently was President of the Doshisha University in Kyoto. He is now living in retirement in Tokyo. From his earliest days he has been one of the leaders in the Christian Church in Japan.

“How as is that you first become a Christian, Dr. Ebina?”

“In my boyhood’s days I came under no Christian influence whatever, but while a student at Kumamoto Higher School I came into contact with an American Teacher there, and was led by him to Christ. Several of my fellow-students also became Christians as a result of his teaching. We had to suffer a good deal of persecution in the school, but many of our friends became Christians nevertheless. When we got home still more opposition and persecution awaited us from our parents, but in after years some of our mothers, who had been the most bitter in their antagonism, became earnest Christians and were baptized.

“After leaving Kumamoto what did you do?”

“From Kumamoto I went to the Doshisha University at Kyoto, the Principal of which was Dr. Niishima. It was still in its early days. As a result of the activities of us Christian students there, the Heian Church came into being, and I found myself elected an elder at the age of nineteen! Every week-end we students used to go out and do evangelistic work in the country round about. We generally spent two nights in each place we went to. During the summer holidays much the same plan was followed. Thus it came about that in 1877 I went to Annaka at the request of some enquirers there. Three years before Dr. Niishima had visited the town and interested some of the inhabitants in Christianity. Six of them continued to read and study the Bible, and as a result were anxious to have further teaching. I stayed there for two months and gave a course of lectures on St. Matthew’s Gospel. I had two preaching

places; one was the elementary school—it had once been a Buddhist temple and the other was a quondam gymnasium, which had also been requisitioned as a school. There were several *samurai* families living at the end of the town where this second school was situated. I used to preach in these two places on alternate days, while on Sundays I used to have meetings in people's houses. Those who invited me used to get their friends in to listen. By the end of the summer there were forty people asking for baptism. In the following spring Dr. Niishima visited the place again and baptized thirty of them and a church was organized."

"Were there any other churches in the neighbourhood?"

"No! But one of those who was baptized at that time went shortly afterwards to Tokyo and Yokohama on business, and in the course of his trip invited a Presbyterian missionary down to Annaka to preach. When we heard of this at Kyoto the question arose what should we do? In those days when missionaries and workers were few, we used to divide the country out more or less between us. One section would be Presbyterian, another Methodist and so on. In view of what had transpired it was decided at Kyoto that Annaka had better be handed over to the Presbyterians. But this decision did not commend itself to the Christians at Annaka, and I was asked to pay another visit. On this occasion the new Presbyterian pastor and I together preached to the people!"

"Did all this happen while you were still an undergraduate?"

"Yes, I did not take my degree until 1879, when I was just 22. Immediately after doing so, however, I was invited to go as pastor of the Annaka church. I accepted and shortly afterwards I was ordained."

"How did the work go ahead then with you as a permanent instead of a visiting worker?"

"In addition to my work in Annaka itself, I used to make it a centre for visiting the surrounding towns and preaching. I used to meet with a good deal of opposition, but in most cases this was overcome, and when some time later on Dr. Greene paid us a visit there were twenty more people who were baptized. Thus we got four little churches going in the neighbourhood as a result of these efforts. Indeed I was called to be pastor of one of these 'daughter' churches some five years later. But I was not there for long as an invitation came to me to move to Tokyo."

“What was the cause of that?”

“Oh! I was invited to work in the church in Hongo. My friend Yokoi San had been called to this work, but family circumstances compelled him to give up the idea and move back to Kumamoto. I was called as his successor. As a result of the work there another church was formed as a ‘daughter’ church.”

“Was all your experience therefore as an evangelist and pastor?”

“No! After I had been in Tokyo for some time I was offered a post in the Kumamoto Girls’ School, which I accepted. This involved a daily talk of some fifty minutes as well as two sermons on Sundays. In addition I always used to devote my Saturdays to preaching in the country.”

“What happened to the other of your friends who had become Christians with you while you were a student at Kumamoto?”

“Kozaki San, who as you know was Chairman last year of the National Christian Council and till recently pastor of Reinanzaka church in Tokyo, graduated in 1879. He was ordained to work in Tokyo. He was however very poor and had no settled residence. He made whatever house he was in his church for the time-being. An independent church in another part of Tokyo suggested uniting with Kozaki’s little church and he became pastor of them both. This new church, which was called Reinanzaka, was built in 1886. It was shortly after this that Prince Ito’s party left for Europe. While they were there Miyoshi San (afterwards Judge Miyoshi) and some others of the mission became Christians, and on their return they associated themselves with Bancho Church, of which Kozaki in the meantime had become pastor. Ibuka San was still a youngster working at the Meiji Gakuin. Kanamori San had gone to Okayama, with which place he had been connected before. Yokoi San on graduating in 1877 went to Imabaru in Shikoku and there built up the first Christian Church in the island. From that day it has been a strong centre of Christian influence. Miyagawa San was at the Doshisha Girls’ School. Tokutomi, while an earnest Christian, did not take orders, but went into journalism. About this time Tomeoka San, later to become famous as the pioneer of work among prisoners, came under the influence of Kanamori San. He was afterwards the first Christian prison chaplain and many are the criminals whose lives have been changed as a result. Yamamuro San was also

influenced by Kanamori, while Abe Iso San was another convert. You all know his work at Waseda University. But I am wearying you with this long list of names, though I expect you know most of them, perhaps personally !”

“ Were all these churches you mention connected in any way ? ”

“ Their standing differed somewhat the one from another. For example Annaka had been independent from the first, as also had been Imabaru. Okayama received personal help from Dr. Berry, Mr. Cary and others. Hongo church was independent, though it had some connexion with and financial help from the mission. But there was no such thing as a Congregational Church of Japan as at present, if that is what you mean.”

“ What sort of people did you find most interested in Christianity ? ”

“ They varied in different places. In Annaka for example, they were mostly samurai, merchants and farmers. In Okayama there were many samurai, and also some of the outcaste class who found their way into the church. Teachers and students formed the bulk of my audiences in Hongo. But in Imabaru it was merchants and artisans who became the first Christians. But everywhere opposition was pretty general and relatively few people had any real interest in Christianity.”

“ What sort of line did you take in preaching to non-Christians at that time ? ”

“ The approach was made intellectually, morally and emotionally—emotionally because of the intense enthusiasm and zeal of the preachers. Perhaps the greatest results, however, were seen from the moral appeal. The old morality was being destroyed and there was nothing to take its place. All was confusion. Students were profligate, and the sight of a few young men strict and puritanical in their views caused no little astonishment. There was something in this type of self-control which appealed to the samurai nature. In particular we used to lay special emphasis on monogamy and chastity. We also used to preach about temperance in the widest sense of the word. In all these matters we could as it were wage an offensive warfare ; but on matters of international relationships and love for humanity in general, we were obliged to act more on the defensive.”

“ Wasn't there a good deal of difficulty with regard to the interpretation of the Christian faith in those days ? ”

“Yes! If the less educated classes were kept back from Christianity by prejudice, educated people were offended at its strict literal side. The extreme orthodoxy of many of the foreign teachers of those days alienated many Japanese who otherwise would have lent a favourable ear to Christian teaching. For example when they found great stress laid on verbal inspiration—the literal accuracy of the first chapters of Genesis to give but one example—they thought they detected in Christianity some of the same superstitions which were characteristic of Buddhism, and thus they rejected it on its intellectual side, though not without regret. Had the interpretation been made then which is made today, it is certain there would have been many more enquirers. Many of those who were seekers at that time had some knowledge of science, and while in their old faiths this was irreconcilable with religion, they hoped to find in Christianity, the ‘enlightened’ religion, something that would offer a solution to their problems. But the presentation of Christianity at that time was such as to suggest religion was in direct opposition to science, and as such they could not throw out their reason and accept it. It was for this reason that Keio University was dedicated to science rather than to religion, as throwing more light on life. At one time it was thought that in Unitarianism might be found the solution sought, but no teacher was sent from America at this crucial moment, and so that sect lost its chance.”

“Was this the only difficulty in the presentation of the faith at that time?”

“No! Some of the foreign teachers who came to Japan saw nothing but bad in the religions of the country. Buddhism and Confucianism were ‘heathen’ religions and as such were bad to the core. The present day attitude, which is more sympathetic, is far more likely to win a hearing. Like Origen and Clement, who selected the best things from the religions of their days, and welded them into Christianity, so too we today need to recognise what is pure gold in Buddhism and Confucianism, and while firmly rejecting all the dross, present such a Christianity as our Lord Himself would wish, and so bring the Kingdom of God in all its fulness to this Empire of the East.”

THE KINGDOM OF GOD CAMPAIGN IN JAPAN

WILLIAM AXLING

The idea of a campaign with a goal of a million souls was born in the brain and heart of Toyohiko Kagawa, writer, social worker and Christian mystic. Like Paul of old, the Lord appeared to him in the night watches and gave him a vision of a nation-moving evangelistic crusade. With Kagawa a vision is a challenge: a dream is a call to action. This idea thus flamed forth into a passion, stirred his soul with a sense of mission, and moved him to announce his intention of launching a movement which would systematically work its way into every section of the Empire, reach out into every class and group, and carry on until the Christian constituency in this land should number one million strong.

To Mr. Kagawa the number one million in this connection is not a flight of fancy or a campaign-call. As the result of a careful study of the Huguenot movement he reached the conclusion that until Christianity in Japan has a million followers it cannot fashion the nation's moral, social, industrial and political ideals and life in the Christian mould.

Like every great idea this one staggered men of lesser mould. Few had faith to believe that Japanese Christianity which after seventy years of heroic endeavour only numbers some 250,000 followers,—including the Greek and Roman communions,—could, through one campaign, no matter how continuous or far-reaching its scope, push the number up to a round million.

Undaunted, Mr. Kagawa went forward with his plans. Unceasingly he kept the idea before the minds of his friends and followers. Increasingly he moved individuals and group to catch the vision and back it with creative faith and passionate prayer.

Kindled by Kagawa's passion and personality and the work of the Spirit of God, this idea has been gripping the hearts and firing the imagination of an increasing number of people until it has assumed the proportions of a movement.

The conferences, which were held when Dr. John K. Mott visited Japan in May of 1929, faced the question of the next step to be taken in the evangelization of the Empire. Without any exchange of views or comparing of notes these conferences voted to ask the National Christian Council to carry forward a nation-wide evangelistic campaign "based on Mr. Kagawa's plan." One hundred representative Christian leaders attended these conferences. This action was, therefore, a direct mandate from a large section of the thoughtful, responsible spokesmen of the Japanese Church.

At the May meeting of the Executive Committee of the National Christian Council, this recommendation of the Kamakura and Nara Conferences was considered, unanimously approved, and the Council's Commission on Evangelism was asked to formulate policies and a working programme. The Council, in its Annual Meeting in November, voted to sponsor this campaign and render every help possible to make it an All-Christian Movement.

June 7th, 1929, may in the coming years stand out of a milestone in the history of the Christian conquest of Japan. On that day the members of the Commission on Evangelism of the Christian Council and representatives of the Kagawa Co-operators in Japan, met in joint session, and after prayer and careful consideration voted to set up a central committee for the purpose of taking over this "Million Souls Movement" and aggressively carrying it forward.

The personnel of this central committee numbers thirty and is representative of the whole Christian Movement. Kagawa is still the throbbing heart of the Movement. He is still the spiritual genius and dynamic personality around which the Campaign will be centered, but it has expanded from a Kagawa-campaign to one embracing the organized Christian forces of the nation.

Although the objective of a million souls is retained, the name has been changed to "The Kingdom of God Campaign." This is in order to put the emphasis not on numbers but on the genuineness of those who are won. It is felt necessary not only to have a quantitative but a qualitative goal.

In November a National Conference on Evangelism was held in Tokyo following the Annual Meeting of the National Christian Council. More than one hundred and fifty delegates were in attendance, representing every part of the Empire and every

phase of Christian endeavour. A spirit of unity and high determination and buoyant expectancy characterized this gathering. Here the plans for the Campaign were matured and such matters as organization, strategy and objectives definitely determined.

Six months have thus been devoted to preparation. The Campaign will begin January 1st, 1930, by holding initial mass meetings in Japan's six largest cities, Tokyo, Osaka, Kyoto, Kobe, Yokohama and Nagoya.

The idea has flowered into a movement, but the rank and file both of the pastors and the Church members must still be mobilized. The prayer-power and soul-power of the Church must be so concentrated on this campaign that the tides of the Spirit may be released and God be given a chance to break out anew upon the life of this nation.

The Central Committee has issued a manifesto challenging the Christians of the nation in such words as these :

"Japan the land of the gods, God's country ! This is our prayer, our slogan and our goal. Our Japan is in distress. Our Japan has lost her way. Man's distress, however, is God's opportunity. Man's perplexity is God's challenge.

"Distressed Japan is a humble Japan. Perplexed Japan is a changeable Japan. Self-satisfaction and pride are swiftly disappearing. The sound of the breaking away of the husks of the nation's thinking and of its life echoes gloomily far and near.

"The birth-pangs of a new Japan ! The violent birth-quickening of the Kingdom of God is on. The time is at hand. The Kingdom of God is near. The time has come for repentance and for consecration to the task of spreading the Gospel.

"The thought life, life as a whole, politics, education, industry, everything in Japan must be brought under God's direct control. Through Christlike Japanese a Christlike Japan must be brought to the birth. To transform this vision into reality we must increase the present two hundred and fifty thousand Christians to a round million.

"We believe that one million Christians will make possible the Christianization of Japan's public opinion and conscience and realize through the Church a really Christianized Japan. Every Christian a

soul winner, winning one soul a year and thus in three years quadrupling the number of Christians, this is the programme of the Million Souls Campaign.

“We have a reason for thanksgiving and a source for courage in the fact that there are workers with special gifts whom God has raised up among the various denominations. Among them are figures so outstanding that when the people hear their names they are immediately reminded of Christianity. These stand as our representatives before the unsaved masses. They are the connecting links between us and the people.

“Mr. Toyohiko Kagawa has already offered his full time and his utmost efforts for this movement. This has been a tremendous encouragement to our committee. We propose to enlist other outstanding workers and pitch a co-operative decisive evangelistic battle which shall be nation-wide in its reach.

“1930, the year in which it is proposed to begin this campaign, commemorates the twentieth century period since Christ began his public ministry. We believe that it is most fitting for us Christians to follow in the footsteps of our Lord, and for three years give ourselves as He did for a similar period to aggressive evangelism.”

Mr. Kagawa is a modern mystic. He keeps his feet on the ground but his head and his heart lay hold on the unseen. He believes in prayer. His plan calls for the organization of a network of prayer clear across the Empire, with early morning prayer meetings in every church, monthly union prayer meetings in every city and centre, and an annual nation-wide conference for prayer and for the training of lay workers in evangelism. He stresses district evangelism, personal evangelism, evangelism through literature, lay evangelism and evangelism through service. He urges special “missions” to the rural peoples, the fishing folk, the miners and the labouring classes. He emphasizes the mass production of leaflets, pamphlets, cheap-priced good Christian books, and a large utilization of the daily press. He challenges every Christian to convert his home into a meeting place for a church. He appeals to every follower of Christ to become a teacher of children and the young, and to organize a neighbourhood Sunday School in his or her own home. He would have the churches in every city and town unite in holding short

term,—three months—Gospel Schools for the intensive training of Christians and lay leaders. He wants the churches to enlist, train and release, at once, 5,000 lay preachers for this nation-wide evangelistic crusade.

Evangelism through service calls for the revival of the brotherhood movement within the Church, the organization of co-operatives, the founding of educational guilds and mutual aid societies and “missions” to every existing group and occupation.

CONSERVING THE RESULTS

ARTHUR LEA

The aims of missionary work have eternal significance. Only in part do the results appear in time. That we are working for eternity is by no means the least of those convictions which provide the driving force of our missionary efforts. But Christianity is a religion of manifestation in which truth and life are made visible, and it is for this reason that we look for and emphasise the results that appear in time. It is only by conserving the results in visible form that we can be assured of the spiritual reality and progress of the work.

The visible results aimed at are the same as those manifested in the early days of Christianity. We expect increase in the number of converts, expansion in the area occupied, development in the corporate life of the Church, in its worship and activities. We expect the same spiritual results in the individual and we look for evidences that society is reacting in the same way to the promulgation of Christian ideas and ideals. We expect that under modern conditions there will appear again the same passion kindled by Christ and His Apostles towards God, personality, truth and righteousness. We expect that the battle for good against evil,—the only real criterion of social progress,—will become fiercer, and that the reconstruction of society will take place through the agency of reconstructed men.

The missionary constituencies in the home lands are becoming more and more critical of missionary results. Time was when missionary-hearted people at home were content with the report that the Gospel was being preached to tens of thousands, hitherto beyond the reach of the Christian Message. It was enough that witnesses were faithfully preaching Christ to those who "sat in darkness" and who in untold numbers were passing momentarily into eternity. But all this is now changed. In a practical and even materialistic age men expect visible results. In its beginnings the early Church lived in expectancy of the immediate return of Christ, but finally it settled down to conquer the world and establish on earth the universal Church of Christ.

Now also, the attention of the Church is directed to the living rather than to the dying. The Kingdom must be founded and realized here and now, and this is indeed the real work for eternity. Already, since the opening of Japan to foreign missionary effort two generations of missionaries have given their lives to this country, and the home Churches have made untold sacrifices for the evangelization of this land. There is a feeling abroad that the time has come gradually to withdraw in favour of other fields. The situation demands that every effort be made to conserve the results and consummate the work.

The missionary is the Apostle of modern times. His work is that of an emissary to the nations, a pioneer who establishes churches in the strategic centres of the world. He is master-builder, whose aim must be to see that the results are conserved in the organic life of the visible Church.

While Christianity is a thing manifested, it is also a life and as such there are incalculable factors that defy tabulation. It is important also to remember the Divine as well as the human elements in the work, from which we expect results to come. It is God alone Who "giveth the increase", and in our efforts to conserve the results this must ever be kept in view. On the human side, moreover, there are two factors—the work of the teacher, and the will and attitude of mind of those in whom spiritual results are sought. Unless this analysis is made and kept in view there is a danger of acting on the principle that the conserving of results will depend almost, if not entirely, on the gifts, the spirit, the methods and efficiency of the teacher, a trap into which we are only too likely to fall.

The problem of the conserving the results of missionary work presents itself in two aspects; firstly, how to conserve the results of special evangelistic efforts, in order that those, at least, who signify their decision to become followers of Christ shall persevere, and through Baptism be gathered into the Church; secondly, how to maintain the faith of the baptised and avoid the lapses which at present are nothing less than a scandal in the church. Statistics shew that in some bodies the number of Christians who lapse annually is about two-thirds of those baptised, and in others, the number of lapsed practically coincides with the number baptised, so that the church remains stationary in its actual membership. The solution of the second of these is of infinitely greater importance than that of the

first. If the churches could prevent lapses and maintain the continuity of the spiritual life of the baptised, they would move forward apace. Until this problem has been solved the question of how to bring inquirers forward to Baptism becomes of secondary importance. The greatest problem for the Church in Japan is how to lead those, who at the time of their Baptism have had a definite experience, into the steady Christian life which will continue to the end.

However, as the conserving of the results of special evangelistic campaigns is a real problem, it is only right that some attention should be given to it in an article of this kind. Here we should honestly recognize the outstanding fact that special evangelistic campaigns never, in any true or adequate sense, fulfil the aims of those who organize them. Of the hundreds who are induced to signify their decision to become Christians, those who persevere to the point of Baptism are exceedingly few. The writer has had the opportunity of taking part in and testing the results of such campaigns over a period of many years, and in no case has there ever been an ingathering at all commensurate with the efforts made or the statistics published. So far as the object of winning converts, who will enter on a course of preparation for Baptism and eventually become Church members, is concerned, it is only blind optimism that refuses to recognize that the failure is almost absolute. In a recent case one of the greatest of Japan's evangelists held meetings in a certain town. The Christians prepared in the usual way by much advertising. The meetings were crowded, the attitude of the audiences was splendid. From beginning to end the attention was enthusiastic and large numbers of decisions (*kesshinsha*) were obtained and divided amongst the participating Churches. One Church received forty enquirers, of whom not more than two or three attended any meeting afterwards, and not one of them went on to Baptism. The experiences of the other churches were similar. Generally speaking not more than two or three percent go forward to Baptism, except in cases where Baptism is administered, practically without preparation, at the climax of the campaign. In this case the great majority soon join the ever-increasing army of the lapsed. It is not infrequently said that the failure to conserve the results is due to the inadequate "following up", but the phenomenon of meagre results is too general to admit of this explanation. It is a fundamental error in Japan to regard special evangelistic campaigns

as the normal and principal means of Church development. The real and legitimate aim of such campaigns is diffusive evangelism, the propagation of the essentials of the Christian religion, wide-spread seedsowing, the reaping of which cannot be done before a considerable time has elapsed. A man who became an inquirer in Tanegashima twenty-five years ago was baptised recently in Sasebo. Another who became a catechumen in Saga was baptised thirty years later in Wakamatsu. These illustrations could be paralleled indefinitely. Nothing is more urgent at present than to put campaign efforts in their proper place and keep them there.

Instead of the spontaniety of individual Christian effort which characterised the Early Church and the wonderful witness of the life of the Christian community, we have the organization of overlapping and never-ending movements and campaigns. There is nothing in the New Testament corresponding to the "stunt" evangelism of the present day. In the Early Church diffusive evangelism was the necessary beginning of the work in any given region, but the moment a nucleus of Christians was formed concentration took the place of diffusive effort.

The life of the Christians was the essential thing, and self-expansion was both natural and inevitable. The sense of responsibility to preach the Gospel of forgiveness of sins was paramount, but having preached it there was no pressing for reluctant decisions, no counting of potential Church members. It was not only the appeal of the Gospel Message, but the joyous life of the Christian Brotherhood, which attracted serious-minded non-Christians. When the nature of the Gospel became known and manifested in the life of the Christian community, non-Christians "took it by force."

The failure to conserve the results of present-day campaigns, is not the fundamental problem with which we are faced. In the nature of things it is an error to suppose that the results in an imperfectly evangelized land should be a great and steady harvest for the churches. In Japan to-day there is no basis in experience or reason for expecting any such results. The preparation has not gone far enough to call forth that spontaneity which ought to appear in the potential convert. Men should not reach their decision under pressure from without, but spontaneously under the compelling force of an inner conviction.

In most towns in Japan with above ten thousand people there is already a group of Christians. It is through these that the normal expansion of the churches should take place. After a recent special campaign effort a leading Christian was heard to say "Evangelistic campaigns bring no real harvest into the Church. The secret of Church development lies in setting our house in order. We want the reality of the Christian life in our midst, and the progress of the Church will be assured." One reason why we cannot expect great and immediate results from special evangelistic campaigns lies in the lack of preparation for Christianity in the minds of the people at large. Japan's religious and intellectual history has in a sense provided a background for the coming of Christianity. This is not only not to be denied, but on the contrary it deserves more attention than it has received. Yet it remains a fact that there is nothing that really corresponds to that wonderful preparation for the coming of the Christ nineteen hundred years ago, to which Israel, Greece and Rome made severally their unique contributions. This fact needs to be remembered when we are discouraged that so little of the results of evangelistic efforts are being conserved. It ought to be more fully realized also that in contrast to the Apostles of the New Testament Church who went forth to a world wonderfully prepared, the emissaries of the Gospel to Japan have had to undertake the almost impossible task, not only of preaching the Gospel and founding the Church, but of doing the work of preparation also. Viewed from this point the work of Japan has attained a truly wonderful success. Institutional Christianity is still weak. It is still "the day of small things" for the churches. But who is there who would dare to estimate the extent of the permeating influence of Christianity in Japan and set a limit to the number of those who will have no hesitation in resorting to Christianity when the day of spiritual crisis comes?

As has already been pointed out, a much more serious question is that of conserving the results after Baptism has taken place; and this brings us face to face with the problem of lapsed Christians. There is a startling difference between the number of nominal Christians on the roll of the churches and the number of actual communicants. The reasons for this serious condition are various. In the first place membership in the Churches is voluntary and it is

well known that voluntary institutions have a very short life in Japan. The Feudal system was continued until the Meiji Era, and authority is still the basic principle governing the national and individual life in this land. Where authority is in abeyance institutions wane and tend to disappear altogether. Christianity suffers from this weakness, though it maintains no little measure of vitality, and will increasingly make its contribution to Japan in developing the spirit of voluntary effort and service.

But the chief reason for the large number of lapsed Christians lies in inadequate training before Baptism and lack of continuous teaching afterwards. Here is the inclusive cause of most of the weakness of Christianity in this land. In most cases it is extremely difficult to get candidates for Baptism to attend regularly the preparation classes, and the teaching has to be done individually and in a desultory way, involving, as it does, loss of time and general inefficiency. The standard aimed at varies greatly with the church or denomination. In some cases people are baptised at the final meeting of an evangelistic campaign without any real preparation at all. In such cases knowledge of the Bible is of the most meagre sort. A mere desire to become a Christian takes the place of real experience based on an act of repentance and faith. In other cases preparation may extend over a period of several months, or even a year or more, depending on the general attitude and progress of the candidate. For this difference of standard our "unhappy divisions" are responsible. It may be taken for granted that those, who remain steadfast in the Faith and continue in the Fellowship, are those who have had careful and definite preparatory training. That there are so many who cease to be members of the churches is also due to an inadequate idea of what the Church really is. The general impression amongst the untaught Church members is that the Church may be joined or left at will and convenience, instead of being the "Household of the living God" into which a man is born through the work of the Holy Spirit, and membership in which involves an eternal relationship to God and to all members of the Body of Christ.

The writer on visiting for the first time a country town was approached by a deputation of leading men, who requested that those in the town who might become Christians should first be properly

taught. It appeared that some young people had been baptised in such an irresponsible way that even the non-christian conscience revolted against it. This was, of course, an exceptional case, but it is not without parallel. "I went as far as Baptism but never really had faith" represents the condition of many people who without proper preparation have found their way into the churches.

Perhaps the greatest cause of backsliding is the mistaken conception as to what the Christian life involves. Baptism is regarded as the goal rather than the starting point. In many cases there is no adequate realization that a new character has to be built up on the basis of the new experiences, impulses and motives which accompany submission to Christ. Converts are not taught to realize that their consciousness of forgiveness, their new powers and passions, their new hopes and sense of freedom must all be brought into action in order that salvation may be perfected—that growth in knowledge and ever-deepening experience, and a life of service for God and man constitute the normal development of a Christian's life.

To conserve the results and build up the Church of God in Japan less stress must be laid on the occasional and special, more on the steady and normal; less on canvassing and advertising, more on the inner life and witness of the churches; less on quantity, and more on quality.

We need wider knowledge, deeper experience, higher ideals of service, and this means a teaching Church. We need to elevate the human factors in order that they may unite with and be the instruments of the Divine. The results will then take care of themselves.

THE EVANGELISTIC MESSAGE TO STUDENTS

M. S. MURAO

There are three main influences, all of a sinister character which are affecting the spiritual life of the students of Japan at the present time. These may be summarized under the three heads of Marxism, Modernism and Secularism. Each of these three has in turn its severer forms. For example in the case of Marxism, while there are undoubted communistic agitators of an extreme type among students, as the official investigations have already shown, yet the actual number of students who are imbued with extreme Communism are comparatively speaking very few. There are on the other hand a vast number of students, who have got the drift of Marxism, and at the same time feel in a vague sort of way a discontent with the present social order. To them Communism is a theory difficult to understand, and they are not actually wanting to play with fire, but at the same time they feel that Marxism stands for the social order of tomorrow and as spirited youths they cannot afford to be behind the times.

This leads on to the second of the three influences mentioned above namely Modernism. By Modernism I mean that attitude to to life which refuses to take it seriously; the spirit of 'let us eat and drink for tomorrow we die,' or 'each for himself and the devil take the hindmost.' This spirit is evidenced by the nature of the literature popular among students, and by the rapid increase in the past few years of cafes, whose chief customers are students. Indeed the problem of the cafe is assuming an increasing gravity every year. It is taking the place of the Licensed Quarters of the pre-Meiji period, and the Geisha-girl districts of Meiji and Taisho. Students of the Showa era are not attracted by such places; but the modern cafes, with their exotic environment and easy access make it difficult for the youth of today to resist their lure. Movies, the Jazz and the Cafe are an inseparable trio; they are necessary companions of the student who proposes 'to go ahead of the times.' (*Jidai no*

sentan wo yuku); as the current phrase puts it. Thus the 'modern-boy' and the 'Marx-boy' dance together to the tune of 'The March of the Ginza.'

This Modernism has, however, another and a brighter side in the shape of 'Sports fever,' so prevalent among students. But even this in part is due on the one hand to the sad fact that they do not find a spirit of seriousness or of 'worth-while-ness' or of adventure anywhere else, and on the other to the exotic element which accompanies sports.

The third influence is what I have called Secularism; but I am using this term in a very limited sense. I mean by it, undertaking the world-task apart from its value or from any sense of vocation. The old spirit which scoffed at gain and asked for honour is falling into disfavour with the students of today. They do not expect to find satisfaction in work well done, but instead they look around eagerly for the reward which it offers by way of material gain, and seek pleasure in spending the money thus acquired.

Another form of this spirit of secularism is seen in their failure to appreciate the value of debate. In most college organizations, the power of speech is very feeble. Of course there are elocution classes in plenty, where students train themselves in the use of polished phrases; but when they are asked to discuss some vital and practical matter they vote in favour of the party with the larger numbers and greater influence and not according to any convictions which the discussion may have evoked. In this way they reveal their true tendency; they are not so much concerned with ascertaining truth as in looking after their own interests.

Now at first glance these three influences would appear to belong to entirely different categories; but if we examine them from a psychological standpoint, we find that they have several points in common. Of these the first and most prominent is the materialistic view of the world. Marxism is avowedly materialistic. Secularism is also based on the assumption that the materialistic view of life is the correct one, although the conclusions it has reached are different to those of Marxism. Again, what I have called Modernism is caused by the belief that there is nothing fundamental or permanent beyond that which is appreciated by the senses. Needless to say this form of modern Epicureanism is materialism in its rankest form.

Another common characteristic of these tendencies is determinism, or the fatalistic view of the world. Marxism, which teaches economic determinism, is essentially fatalistic in its outlook. Modernism likewise is the outcome of the view that it is impossible to change the course of the events of the world: things will happen in it whether we think them to be right or wrong. Therefore, the modernist student declares, we should try to get the best out of it.

A third characteristic is the discounting of personal initiative and a belief in the force which comes from numbers. The notorious fact in the Marxian tendency is its over emphasis of the social aspect and its total disregard of personal reform. In Modernism, especially in sports, personal initiative may be regarded as essential; but the kind of sport to be taken up is simply according to what is the fashion, as indeed in other tendencies in this craze for the new. Those who are imbibed with it are merely following the crowd. Secularism, again, is the spirit which seeks to take the most remunerative reward that this world offers, and not to ask the spiritual value of it. In other words it exists in spite of the individual.

Now the question naturally arises, What is the cause of all these tendencies? The answer is to be found in the methods of education as at present adapted in Japanese schools. What are these methods?

First comes unreality in the ethical teaching given therein. Ethical principles which the teachers themselves are not fully convinced are true, are taught in the 'Ethics' classes. Both teacher and taught are aware that they have to be taught and must be obeyed simply because the Government Regulations say so, and these regulations as they believe, have some ulterior motive behind them. This kind of ethical teaching is the only food, or more correctly food-substitute, given to satisfy the growing spiritual hunger which the creature feels as one who is made in the image of God. The result of it all is a scepticism and cynicism in things ethical and spiritual.

In the next place, the method of giving instruction as current in Japan allows very little scope for real thinking on the part of the student. He is taught to stock knowledge, but not much to think. In most colleges the principal task of the student is to take notes, almost by dictation, from the lecturer. Nevertheless some of the

very subjects taught are of such a character as to compel the students to think, no matter what kind of teaching method may be followed. Such subjects as mathematics and the physical sciences work on the student's mind and tend to make him feel a reality in these sciences rather than in the mental and spiritual subjects, in which they have not been allowed scope for thinking out their problems. The materialism and determinism of the students of the present day owe much to their over-confidence in these physical sciences.

Thirdly the tendency in the Japanese school is to treat the school life as if it were something entirely divorced from actual life. As a result students come to regard study and practice as to things having no connexion with one another and so they fail to learn the joy of work. They take their courses simply with the idea of getting diplomas, and with deplorable results in some cases. This is one of the chief causes for a lack of interest in the work itself and the tendency to concentrate solely on the material gain that comes from the work.

Again there is the competitive system in the entrance examinations. In Japan a student has to undergo a competitive examination every time he tries to enter a school or college. This is due to a shortage of schools, which compels him not only to obtain pass marks, but also to beat his rival at all costs in order to get in. As a result the spirit of competition becomes ingrained in his heart. Consciously or unconsciously his aim becomes more and more one of beating others rather than acquiring knowledge. This in turn colours his outlook on life.

There is a fifth and still more potent factor. In olden days the teachers themselves were the chief factor in education; they taught what they themselves had thought out. But in the present day they are merely 'middle-men,' purveying the commodity of knowledge to their student customers. As a result the play of personality, so important in any education, has no place in their contact with the students, and so personality itself comes to be regarded as of but little value.

Such in brief are the causes of the present tendencies in the student-life of today. Unsatisfactory though they are, as the form which they have taken shews all too clearly, yet they are not altogether

devoid of some indications of hope for the future. For they are not the opposites of that reality of life which the youth seeks to express; they are rather the outcome of the suppression or deflection of that reality. In fact we may detect an unconscious signal of distress in these very three tendencies. In following Marxism they are exhibiting a strong desire for justice, which they cannot find in society as at present organized; in Modernism they are looking for 'more abundant life' and for opportunities of self-expression at present denied them; in Secularism they are shewing their readiness to make every endeavour should it prove worth while. In short, they are in pursuit of personality and reality coupled with a sense of true and sincere fellowship. But inasmuch as they are unable to attain to these spiritual values, they unwittingly become content with substitutes, and, as is the case with many substitutes, they are poisoned by them.

If I am not entirely mistaken in the above survey of the present situation in the thought-life of the Japanese students, then it would seem as if the remedy, if there be one, must be in the direction of a spiritual force, which will give the students a sense of reality and opportunity for true fellowship. I venture to suggest that this spiritual force is latent in the Christian Gospel.

Jesus said, "God is a Spirit; and they that worship him must worship him in spirit and in truth." 'Truth' in the Greek means Reality; and spirit in its modern equivalent is nothing other than personality. (See *The Way of peace*, p. 52, by the present Bishop of Ripon.) Worship is meaningless if it lacks true fellowship. Jesus practically gave a definition of Christianity when he spoke those memorable words to the woman of Samaria. Christianity may be more than that, but it cannot be one bit less.

This then is the true Evangelistic Message to the students of Japan at the present time. It is a message for all people and for all time. "We would see Jesus", say the students of today as did the Greeks of old; and if they are shewn the living Christ in all His personality and reality and, learning to live by dying, are kept in true fellowship with Him and with His followers, they will find their satisfaction and their salvation. To let them see Him through His body the Church should be our aim.

The students can find plenty to satisfy their fighting spirit in the Marxian theory of class-struggle without having to resort to

denominational rivalry and controversy. They are level-headed enough to have recourse to Secularism without coming to some Christian teachers who would tell them that they should not be too fanatically idealistic; that they must accept the existing social order and not meddle with questions of Reality, but should accept the rather all these racial and monetary distinctions of the present day. Moreover they find a more exhilarating experience and more exotic excitement in Modernism than in contact with the exotic element in Christian work, even though the latter may have proved quite attractive to the elders of Meiji and Taisho. They have enough sense to know the value of money as they follow the path of Secularism, without having to join a church in which they will sooner or later realize that the money 'talks', whether it be of foreign or of native origin. No! they have too much life within themselves to be satisfied with that type of group loyalty which exists in many churches; they have too much of the spirit of idealism and the love of adventure to be quieted down with the business-like, matter-of-fact atmosphere of many Christian organizations. They may have been seeking bread, but in far too many cases they have been given a stone instead, and as a result they have lost sight of the Father of all good gifts.

"But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth," when the Church of Christ strips itself of all that savours of Materialism and Modernism and Secularism, and is true to the expression of its Head. Then and not till then will the students of Japan follow in the steps of those true worshippers of the Father, and will find in Him their complete and full satisfaction.

SOLVING PROBLEMS THROUGH UNDERSTANDING

The recent meeting of the Institute of Pacific Relations—an appraisal.

A. JORGENSEN

Since the world has suffered incalculably through misunderstanding, particularly in the field of international relations, it is interesting to find an organization whose one article of faith takes the form of complete trust in the efficacy of understanding. There are, to be sure, subsidiary clauses to this main statement of belief but they do not in any sense minimize its central significance. Says this organization, let people understand the historical *milieu* out of which the problems that disrupt our peace have arisen and let them have knowledge of the facts that underlie national attitudes and policies, and the great step in the direction of adjustment by reason rather than by force will have been taken. There is about this, as about all faith, an aspect of sublimity, but in the present instance it has the additional advantage of resting upon a factual basis. For in the councils of the Institute of Pacific Relations there are two words to conjure with,—one is understanding and the other is research, the former resting solidly upon the latter. These words describe a method that belongs strictly to the modern world. In essence it is scientific rather than religious, and in so far as that is true, the Institute may be said to take its cue from science rather than religion. This is perhaps as it should be, for after all is said and done, religion has but little to offer by way of method, its contribution being confined to the generation of spirit and attitude without which all method is dull and inoperative. At any rate so runs the theory of the protagonists of religion.

The editor of the *Quarterly* has asked me to interpret the significance of the recent conference of the Institute of Pacific Relations in relation to the labours in which most of the readers of this magazine are engaged. That is to say, was this gathering of

importance from the standpoint of those who believe that the Kingdom of God embodies the highest ideals of internationalism. The best way to answer this question is to describe briefly the conference; readers can then draw their own conclusions as to how much it contributed to the cause of religion.

In passing it might be added that the idea of the Institute was first conceived and its operation first planned by men whose primary interest in such a project was religious. These men nursed their idea for several years before it began to clothe itself in the machinery of organization, but throughout this preliminary period the religious ideal was uppermost. In scope the Institute was to be very broad, but the point of view was ever to be Christian. Even after the project outgrew the dimensions in the minds of its originators, the religious ideal with which they had blessed it continued to operate. In the first biennial conference held in Honolulu, prayer and meditation were a regular part of the programme. At the second conference, also held in Honolulu, there was no place for such exercises on the official programme but I have been told that at certain periods members of the conference did meet for prayer and meditation. By the time of the third conference recently held in Kyoto there was no place for prayer, either official or unofficial. Realizing how conventional the prayers at such gatherings usually are, the gradual elimination of this form of religious exercise probably means very little. Furthermore it must be kept in mind that the Institute has more and more become a forum in which men of all religions take part, and therefore elimination of the formal religious element presented a far simpler alternative than the delicate process of adjusting it to the points of view, not to say the ideosyncrasies, of the adherents of the various religions, including our own.

The programme which was followed at the Kyoto Conference represented an enormous amount of preliminary work. In spite of this fact, it may be said to have remained tentative, not only up to the beginning of the conference but even throughout the sessions themselves. From this point of view the Conference may be likened to a huge engine that lays its own track as it proceeds and therefore plods along without much speed or confidence of movement. With the exception of one or two definite suggestions for the programme of the Kyoto Conference, which emerged at the 1927 Conference,

this atmosphere of vagueness and uncertainty enveloped too much of the programme up to the last minute. Obviously the best preparation and research cannot be made on much of the programme so long as nobody knows what it is to be. It is true that in the process of building the programme every conceivable problem is thrown into the crucible, but this is of little avail since nobody seems to know which problems are to be placed on the programme of the conference. This point is well illustrated in one topic to which considerable time was given at Kyoto, namely the Machine Age and Culture. Various aspects of this very broad question had of course been suggested from many sources as possible material for the 1929 programme, but up to within a few days of the opening of the Conference no very definite decisions had been made on the question as to how large a part cultural problems were to have on the programme. In view of these considerations, it seemed a bit curious to have the Programme Committee ask the whole Conference to devote considerable time to a discussion of the relation of the machine age to traditional culture. This was particularly true since previous to the Conference the impression was abroad that at least so far as the Kyoto gathering was concerned, cultural questions would be given little if any serious consideration. The result was precisely what might be expected—a vast deal of talk supported by a rather frail skeleton of ideas. In my judgment the most interesting and weighty problem posed by this whole discussion was this: How can we maintain and develop cultural independence in a world of rapidly increasing economic interdependence? This is not a bad problem for missionaries to try their brains on. A number of the delegates had come to the Conference *via* Russia and it was therefore interesting to hear several of them speak of that country as offering a satisfactory solution to this vexing problem of a threatening cultural uniformity. For it seems that although the Soviet government virtually commandeers all economic resources, it allows the fullest cultural independence to the various national and cultural groups under its dominion.

The time devoted to cultural questions by the four Round Tables was viewed by the programme committee as a sort of preliminary exercise during which the delegates would get acquainted and an atmosphere of friendly give-and-take created in which the more

specific and controversial subjects could then be discussed without acrimony or misunderstanding. Problems of culture are, generally speaking, long-term problems. The same is more or less true of such subjects as the Social and Economic Aspects of Industrialization, Food and Population, etc. Discussion of such problems develops difference of opinion but it does not as a rule generate much heat. There was some discussion of the food and population question at Kyoto, but it was clear that the men who know most about this subject felt that their research had not yet gone far enough to enable them to go deeply into the problems created by impending over-population at one or two points in the Pacific area. However, the scientific work that has already been done, together with the thorough programme of research that is actually in operation at the present time, makes it clear that the Institute will make a major contribution to the scientific understanding of this problem.

Among the delegates were several first rate economists, a few labour leaders, a goodly number of the representatives of capitalism. These various elements made the discussion of Industrialization highly interesting and to a degree at least, profitable. How scientific the point of view is I cannot say, but it was new to me at least to find that well-trained men are ready to play with the idea that urbanization may not be an absolutely necessary concomitant of industrialization. The ease with which electric power can be distributed makes it possible for a nation to industrialize without loading upon itself the distressing social problems that seem to inhere in great centres of population. "Take the factories to the people," was the advice of more than one speaker. Some even said that the possibilities of distributing power would enable the population of any given locality to be half agricultural and half industrial, that is, a worker might give his mornings to his farm and his afternoons to the factory!

From the very beginning of the Conference, it was evident that the delegates were interested primarily in two subjects,—extra-territoriality in China, and the Manchurian problem. They were impatient with the programme committee's devices to keep them away from these subjects until the proper atmosphere for their consideration had been generated. If one were asked to select the one problem on which interest was preeminently focused, the answer

would unquestionably be Manchuria. It is indeed difficult, not to say impossible, to give an adequate idea of what took place during the week that was devoted to these two questions. I will not even attempt to do so. A full report of the Conference will appear soon in two stout volumes, and those who wish to feel the atmosphere of the Kyoto Round Tables are advised to procure those volumes.

For the purposes of this article, suffice it to say that in the discussion of these highly controversial, and to a certain extent emotionally conditioned problems, the genius and method of the Institute were revealed at their best. In the first place there was the background of thorough preparation, at least on the part of a fairly large number of experts who were wisely distributed among the various round tables. Unfortunately the delegates had not as a group taken full advantage of the material that had been placed at their disposal, and hence only a limited number felt qualified to take part in the discussion. In the second place, from the standpoint of creating a better understanding of each others' points of view, there was a distinct advantage in the consciousness that no decision was to be made. The whole set-up confirmed the inference that here was an adventure in the creation of understanding. Men and women were seeking light, not heat. Nothing was so likely to bore the delegates as eloquence in which there was even the slightest suggestion that substance might be wanting.

As I have just intimated, it would be impossible to summarize what took place in these interesting round tables; one or two impressions may not, however, be out of order. Perhaps I can best begin by saying that as I try to view the whole process quite objectively, it seems to me inevitable that the discussion of both these questions should have resulted in some discouragement to the Chinese delegates. I say 'inevitable' because in a sense the cards were stacked against them by the conditions in their own country at the very time the Conference was in process. The delegates were on the whole people who could be described as liberals and idealists. At the same time they had enough experience and information to shade their idealism with realism; they were people with their feet on the ground. Perhaps I can best describe the group by saying that although they were not faced with the necessity of making decisions, they maintained to an amazing degree the attitude of mind characteristic of those who are

obliged to settle things. They could not be swayed easily by emotional considerations. They did reveal 'the understanding heart' and in that sense were not hard-boiled, not indifferent to factors beyond the statistician's dominion, but they were, when all is said and done very objective. Into this atmosphere China's representatives injected a thoroughly well prepared case for the abolition of extraterritoriality. On this point there was virtually unanimous agreement—extraterritoriality must go. It was only when Chinese delegates insisted on a plan of immediate abolition that they met with disagreement from most of the other delegates. Entirely apart from the historical situation out of which extraterritoriality has grown, it must now be dealt with in terms of what will happen if it is abolished. China must give the world evidence of a measure of stability, of power to direct her affairs, of capacity to build up a dependable and operative juridical system, before the nations will take a step which they now feel is altogether too likely to result in more chaos. So long as these things remain undone, the demand for immediate abolition on the grounds that China's internal political situation demands it, will not appear persuasive even to her liberal friends. As I interpret this part of the programme, that is about where it was left.

The handicaps under which the Chinese presented their case were again revealed in the discussions on Manchuria. No question that came before the conference was more carefully analyzed and elucidated from all points of view than this one dealing with Manchuria. Like extraterritoriality it was a highly controversial subject. In spite of this obvious difficulty, and even of the possibility of wrecking the conference on the rocks of irreconcilability, it must be said to the eternal credit of the Chinese and Japanese delegates that during the three days while this subject was overhauled from every conceivable point of view they kept the discussion on a plane of moderation and objectivity that was beyond all praise. And they did this in the English language.

If I were asked to pass judgment on the outcome of the discussion on the Manchurian question, I should say that rightly interpreted it worked out to the advantage of both parties concerned, and that Japan on the whole gained decidedly from exposing her position in Manchuria to the scrutiny of the delegates. The manner in which the representatives of the two countries seemed to be drawn together

as the discussion moved forward was one of the most gratifying results of the whole conference. It was a clear demonstration of the value of understanding, for that is precisely what was achieved through the method of the Institute. In the trail of understanding came a friendly and enlightened appreciation of the fact that when two reasonable men differ, neither is without justification of his attitude or point of view. That the feeling between China and Japan on the subject of Manchuria has been intense, is not saying too much; neither is it saying too much to describe what emerged between them at the Kyoto Conference as a *rapprochement*. After seeing what took place there between two national groups with great and vital differences, 250 delegates went away persuaded that reason and fairness are after all the most effective instruments for dealing with the disagreements that arise between individuals and nations. At the time nobody thought of this as a religious experience; but if it be not good Christianity what is it?

THE CHRISTIAN "LEAVEN" AND THE "THREE MEASURES OF MEAL"

R. D. M. SHAW

In the *Scripture of the Jewel of the Lotus* there occurs a parable to the following effect. A father sees his many children playing in a large building, all unconscious that the house is on fire. He is afraid to give them warning in too abrupt a manner lest they fall into a panic and be lost. He therefore produces little carriages and other vehicles, each drawn by some different animal, which will attract the attention and interest of each individual child, who will thus be tempted out of the burning house and so be saved.

The Buddhist parable is chiefly illustrative of the Buddhist theory of knowledge, with its distinction of Absolute and Relative or Accommodated Truth (*Hoben*). But for those to whom is entrusted the Christian message the parable above quoted may be used as an illustration of the saying of our Lord that the faithful and wise steward will bring forth out of his treasurers things new and old.

"The word of the Cross is to us the Power of God," for the word of God is living and active and sharper than any two edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the hearts." We have, therefore, no need for any doctrine of accommodated or relative Truth. The Gospel message is so plain that it is intelligible even to the simplest of mankind. Inside the Kingdom of God there is no distinction between "Jew and Gentile, Greek and Barbarian, bond and free, male and female." The fundamental Truths of the Gospel are as intelligible to the peoples of Asia as they are to the peoples of Europe, or America or Africa.

None the less the faithful and wise steward will bring out of his treasures things new and old. He will do his best to put the

Gospel before his hearers in the way which is most attractive to them. The aspect of the Gospel which makes the strongest appeal to the Teutonic or Latin races of the West is not necessarily the same as that which will draw the Japanese people to the feet of their Saviour.

It behoves all those, therefore, to whom is entrusted God's message for Japan, to discover what part of their great treasure will most powerfully attract the spiritual attention and interest of the people of this land.

For this purpose it is necessary to study the religious conceptions and the spiritual aspirations and ideals of Japan as they are presented to us in the religious institutions, literature and life of the people. In this way a point of contact will be found for the Gospel message.

Unfortunately when one begins to look into the religious life of this country one finds nothing but confusion, for here may be seen primitive animistic and polytheistic beliefs side by side with advanced rationalistic ideas. Here are popular and State Shinto, apparently irreconcilable forms of Buddhist teaching, Confucian ethical ideas, modern Western philosophies as well as many Christian and other beliefs. But the religious confusion itself is worth noting. It is undoubtedly a sign that the heart of the Japanese like the heart of all mankind was "created for God and is restless till it finds its rest in Him."

However, it is worth while trying to disentangle this confused mass of religious ideas, in order to discover whether there are not one or two fundamental ideals to which Christ's Gospel may make a powerful appeal and so bring peace to the restless and a sense of being "right" with God instead of being "out" with Him and in the bondage of fear.

Perhaps the best way to study the religious life of Japan is to take the main currents of religious thought and life as they are to be found in Shinto, Buddhism, Confucianism etc. and try to discover what are the outlines of the ideal character which these systems present to their adherents as the aim and object of the spiritual life. It will then be possible to decide what aspects of the Divine Character of Jesus Christ are likely to make the strongest appeal to the religious consciousness of Japan.

(1) Shinto is in its origin an animistic religion, and even in the present day what may be called popular Shinto, which is represented by many sects, has not risen above the level of polytheism. The gods of mountains and rivers, the defied spirits of ancient heroes are still a force to be reckoned with in the interior of the country.

Shinto has, however, passed through two revolutionary periods. The first of these was when Chinese thought flowed into the country in the 6th century of the Christian era. There can be little doubt but that one of the results of this religious revolution was, if not the introduction, at any rate the emphasizing of the two important concepts of Loyalty and Filial Piety. Thus Shinto became more than the mere primitive or polytheistic religion that it had been, and during the Tokugawa regime such famous scholars as Motoori and Hirata made the two ideals of loyalty to the Imperial Ancestral Spirits and Filial Piety the foundation stones of a new Shinto.

The second religious revolution in Shinto began with the teaching of the above named scholars, and reached its climax in the period of the Meiji restoration, when Buddhism was disestablished and Shinto became the State religion of Japan.

At first sight modern State Shinto seems to be an entirely new religion without any connection with the indigenous religion of the land, and, indeed, the State often protests that the established Shinto is not a religion at all, but only a system of ethical instruction.

There are, however, one or two conceptions which link modern to ancient Shinto, and these are, moreover, the very conceptions which portray for the Japanese people the ideally religious character.

One of these is the sense of human unworthiness to approach or to have communion with the divine. This sense of unworthiness is inculcated by the whole ceremonial and ritual system of Shinto, as anyone may see who attends the worship at any of the great shrines. It has a fitting symbol in the white silk veil which conceals the Holy of Holies from mortal eye at the central shrines at Ise. But the same sense of human unworthiness is often beautifully expressed in the purificatory rituals which precede or accompany the offering of the *norito* or prayer services. The *Oharai* or Great Purification, celebrated in the sixth and twelfth months, which, though neglected for several centuries, has been reemphasized since the restoration of pure Shinto, is a service intended to purify the

whole nation not only of calamities and ceremonial defilements but also of moral offences. The traditional and correct form of worship for these occasions is somewhat as follows. The devotee is to rise early in the morning, wash his face and hands, rinse out his mouth and cleanse his body. He is to turn towards the sacred shrine, strike the palms of his hands together twice, bow low towards the shrine and say "From a distance I reverently bow before Thee; with fear and trembling I pray that Thou wilt bless me by correcting and purifying me from all my faults — both those which I have committed wittingly and those which I have committed unwittingly..." Similar prayers are to be offered before the *kami-dana* or god-shelf in each house.

We see here both the sense of awe and reverence in the presence of the *mysterium tremendum*, as well as the moral element in the prayer for remission of sins which have been committed. And though no doubt the sins for which forgiveness is to be sought are at first mostly ritual offences, yet the worshipper is sometimes reminded that the *ara-mi-tama* (or the punishing side of the divine nature, as opposed to the *nigi-mi-tama* or favourable side) deals out calamities and diseases on account of moral offences.

Modern Shinto has retained the sense of awe in approaching the Divine spirits and enforces this by strict attention to the ceremonial and ritual details of external worship. At the same time the ethical aspect of man's approach to the divine ancestral spirits is becoming more and more prominent. If the modern Shinto devotee desires to be found worthy to approach the spirits of his ancestors it is now essential for him to practise above all the great virtues of loyalty and filial piety. When the Shinto believer stands in front of the sacred mirror which is the central symbol of Shinto shrines, he is supposed to see there the reflection of his own person, and in that reflection he is to see the persons of his ancestors. This reminds him that he must be careful lest by any fault of his he bring disgrace to his nation and family. He must be worthy of the great traditions of loyalty and other virtues which are presented to him by means of the central symbol of his religion. To be worthy to approach and have communion with the divine spirits has become more than a mere outward matter of behaviour, it has come to imply a definitely moral attitude — it requires a character inspired by the highest loyalty and the tenderest filial piety.

It is not necessary to dwell on this fact as providing a point of contact with the Christian message of the Heavenly Father and His Kingdom of Righteousness.

(2) Buddhism. It is of importance to notice that the *Shojo* (Hinayana) or Lesser Vehicle of Buddhism never obtained a real foothold in the country. Japanese Buddhism is entirely of the *Daijo* (Mahayana) or Greater Vehicle type. We may, perhaps, somewhat summarily express the difference by saying that the *Bosatsu* (Bodhisattva) ideal has to all intents superseded the *Rakan* (arhat) ideal.

Buddhism puts before its adherents an ideal life or character, which it depicts in several ways. It speaks of the Rakan, of the Bosatsu, it teaches of the wonderful Three-fold Body of the Buddha, it tries to paint the ineffable joys of the state of Nirvana, it accommodates its truth to the minds of simple folk by directing their attention to the Pure Land where Amida reigns and rules in bliss.

What, then, is this ideal to which Buddhism wishes its adherents to attain? The chief features of this ideal character which men are first invited to contemplate and then to reproduce in their own souls may be briefly summarized as the "higher insight," self-possession, energy, calm, joy, concentration and magnanimity. These are the main elements of the Rakan's character, to which he has attained by following the famous "eight-fold path," and conquering the "three intoxications."

It is not necessary to dwell upon these features here, for Japanese Buddhism has not been content to accept them as entirely sufficient. For the Japanese Buddhist Rakan-ship has been practically superseded by Bosatsu-ship. The Bosatsu character includes all the elements of Rakan-ship but enormously increases the element of "magnanimity." The Bosatsu or Enlightened One has all the marks of the Rakan, he practices the six transcendent virtues, charity, morality, patience, knowledge, energy and meditation, but the most fundamental characteristic of his life is the power of giving help to others. Magnanimity has become charity or love. This is now the primary virtue. Whereas the Rakan sought enlightenment and deliverance from the wheel of existence for his own sake, in the case of the Bosatsu, it is the thought of becoming Buddha for the sake of helping others which is the primary cause and basis of the illumination of Bosatsu-ship.

This ideal is, of course, best illustrated in the case of the great Bosatsu Amida, who, before taking the last step into the eternal bliss of Absolute Buddhahood, paused and looking round on all the evil and sorrow in the world, and made a great vow that he would not enter Nirvana until he had found out an easy way of deliverance for all men. He remained true to his vow and underwent numerous rebirths with the accompanying sorrows and pains until he discovered the way for which he had set out to look.

Here we have the fine ideal of self-sacrifice for the sake of others, which though overlaid with the abstruse philosophic speculations of many ages, is nevertheless one of the chief foundations of the Buddhism of Japan, and is the main feature of the teachings of more than one of the great Buddhist sects. It is not necessary to do more than mention the remarkable point of contact which we have here with the fundamental fact of the Christian message of the Atonement. Christianity has, of course, the immeasurable advantage of basing its teaching on the objective fact of God's Self-Sacrifice as revealed in the historic Person of His Son, Jesus Christ.

Many further points of contact between the Gospel and the Buddhist ideas might be mentioned, which, however, space forbids.

(3) Confucius' teaching probably has a good deal more influence in this country than is often realized. It has been the basis of the moral and ethical instruction given to the people for many centuries. It may be objected that Confucianism has little to do with religion and less still with such deep spiritual ideas as those connected with Atonement.

But a closer view of the ideal character which the great Chinese sage presented to his disciples will show that many of the Confucian teachings provide points of departure for the Christian message.

The Confucianist's ideal is the *kunshi* or "sagely man." There is not space to deal with the various traits of the *kunshi* character. It must suffice to say that "as you cut and then file, as you carve and then polish in order to make a precious stone perfect" so man needs the strenuous discipline of self-culture if his character is to attain to the ideal. But this strenuous effort of self-culture was by no mean's self-centered. The *kunshi* is to be a *kunshi* not for his own sake, but for the sole purpose of restoring the rule of Reason to the world—or as we should say in Christian language—for the

purpose of helping to build up the kingdom of Heaven in this world. Confucius' message is a social message, and the emphasis is on the obligations of the corporate life. The "sagely man" is not simply the scholar who has attained to his ideal, the man who has learnt to walk in accordance with the heavenly Reason. He is one who, by his example, is helping to restore equilibrium and harmony to a world where confusion and discord at present reign. And the principle which guides his life—the principle of "Considerateness" as it has been well called—is summed up in Confucius' famous saying, which is now known as the "Silver Rule," because it only falls short of the "Golden Rule" by its negative character. "What I do not wish men to do to me, that I do not wish to do to them."

Confucius' message was a message of strenuous effort, with no offer of assistance other than the inspiration which comes from the examples of the kunshi of the past, and the belief that there is in each of us what we may call a divine spark of life.

Christianity provides more than this. It can take up the Confucian ideal of a character, whose sole aim is to bring in the reign of righteousness and peace, no matter how hard the self-discipline must be, and it can offer the Divine help by which alone the human efforts of man can accomplish their purpose—for in the words of the *Analects* "The Sagely Man's burden is great and the Way is long. Goodness is his burden—is that not heavy? Only after death comes rest—is not the Way long?"

Christ's answer may be given in His own words. "Come unto Me all ye that are heavy laden and I will give you rest" for "I am the Way."

**“THE WIND BLOWETH WHERE IT LISTETH.....
SO IS HE THAT IS BORN OF THE
SPIRIT.”**

M. AKAZAWA

Five or six striking examples of conversion illustrating God's way of working in the soul of man is the subject which has been assigned to me.

Conversion in this case, I understand, does not mean the occasion of baptism, but rather the time when the person concerned becomes conscious of the fact that he is caught by God, or God is with him, rather in him. It is the occasion when the firm conviction dawns of a newly established personal relationship with God as Father, with Him as God's forgiven son. This relationship is one that nothing on earth can sever. Truly this experience should be realized at the time of baptism; however, in fact, many enter into it many years after baptism.

Looking back over my ministerial life I find it is my privilege to know not a few souls introduced into firm conviction of salvation, but such striking examples of conversion as those given by Harold Begbie in his book called, *Broken Earthenware* are exceedingly rare. On the contrary I see many leaders now in good active service in the church, bearing heavy burdens and fighting courageously for the cause of God, who have been led into their real conversion through ways apparently insignificant. In studying these experiences leading to deep conviction, however, I can see some common human factors which have worked through the way and been instrumental in realizing the personal relationship with God. These common factors on the human side seem to me the way by which the grace of God is carried into the souls of sinners.

The first of these common factors is friendship. This friendship may be long or short but, at the conversion of a soul, a friend is standing by with a deep interest in that soul's salvation. The second common factor is prayer. Somewhere, for some time earnest prayer has been going up to our Father in the interest of one who experiences

salvation. The third common factor is an institution. It may be a Sunday School, a young people's society or a music society in the church, or sometimes a home. In association with other souls a soul is led into his salvation in full. It seems that God saves an individual into society through association. Herein is one meaning of the association of the church, and here, too, lies a duty of the church.

In the following examples of conversion, which may be called striking, one can observe the human common factors. I have gathered these examples from my personal friends who hold these experiences as most precious since they are the ways through which the grace of God has become real to each one.

A fish dealer, Mr. K —, was a dreadful drinker. He would get drunk, pick a quarrel, and then try to fight a fearful fight. Fighting was a pleasure and joy while he was drunk. Of course his business went down: everybody lost confidence in him. He became a menace to the town. He was made conscious of the fact and tried many times to get control of his bad habit, but in vain. There was a Christian family who had deep interest in him. This household made the salvation of his soul a subject of prayer at the family altar. This went on for some years. One day Mr. K — got drunk and quarrelled and fell into such deep trouble that his business and home life were vitally endangered. This misfortune gave the Christian family a chance to invite Mr. K — and introduce him to our Lord. Mr. K — had regarded this Christian family with great respect for a long time. He liked them much except for the fact that they were Christian. Of course Christian life is not in line with the taste of drinkers. However, at this time of humiliation, Mr. K. —'s heart was deeply touched by the power of earnest sincere prayer. A new light began to shine in his soul and shone so much that he became convinced of his awful sin. He made up his mind to believe in Jesus Christ as his Saviour. This was a miracle to himself as well as to many others, who saw how the Holy Spirit gave new life to the drunkard and fighter. Of course it is not a simple easy course he has gone through since his decision. Many temptations from various old interests have attacked him fiercely but by the power of God he has come out victorious each time. He tells others as well as himself that a sip of *sake* would be death to him in this world as well as in eternity. The oftener he overcame his temptation the stronger he

became and thus realized the power of Jesus. After he became a baptized Christian he thoroughly identified himself with church life, observing the Sabbath, attending every meeting and undertaking other church duties. It is ten years since his conversion. Now he is the president of the fish market and a member of the city council. He is a treasurer and class-leader in his church. He is always humble, but a shining witness for the wonderful power of salvation through Jesus Christ.

A man, a gambler by profession, became acquainted with a Christian pastor in his city. The pastor had a night school for young people, and a day nursery. This was near that part of town in which the gambler was living. It was a quarter where there were many poor. The pastor became interested in the gambler and made his salvation one of his subjects of prayer. One day after some conversation the pastor inquired concerning the possibility, or rather the desire, for quitting gambling and becoming a respectable citizen. At this the gambler told his recent heart-bleeding experience. "The other day," he said, "when my little boy eight years old, the only child I have, was in school, his teacher asked each child to tell the occupation of his father. Some boys said their fathers were clog-repairers, one little fellow said his father was a *kuruma-no-saki-biki* (a man who waits for hire, standing by the difficult places in the road where a cart needs a special man to push or pull over the hard section, earning but small sums of money). Thus each child told the teacher of his father's business." All were poor. The father continued, "My boy said, when his turn came, he couldn't tell his teacher his father was a gambler.....I am so ashamed that my precious boy felt ashamed of me, his father, among other fellows. Certainly I wish to quit my gambling! but I don't know any other way to make my living. Nor is there anybody interested enough in me to inquire my desires and extend a helping hand even though I wish to quit this shameful business. Is there some way by which I can quit this gambling and reestablish my life?" The pastor quoted, "I came not to call the righteous, but sinners to repentance," and assured him that he and his family could be saved and lead a respectable life among citizens if he determined to do so. The two knelt down there in prayer, the gambler and the pastor. It was a sacred spot where the Holy Spirit caught the gambler for the Father. He became a useful man

instead of a disturbing element in his society. God, here also, used a friend and his prayer as an instrument for saving the gambler.

A young lady belonging to a rich country family had a step-mother. This mother was the only Christian in the family. There was only a younger brother, who was an invalid, and this girl. Since the brother was an invalid it was decided that the girl should be heir of the rich estate. Consequently a primary responsibility of the family was to choose a good reliable young man to marry the daughter. A well-considered choice was made and recommended by relatives. The marriage took place but proved to be an entire failure. Divorce soon followed. It was at that time that the daughter was sent to a mission school to study in a kindergarten course. She became a Christian and confessed her faith at a meeting held in that school by a visiting evangelist. While she was much impressed by the preaching, the strongest inducement to become a decided Christian was the Christian love that this step-mother had shed in her heart. She had often found the mother engaged in earnest prayer for her, especially at the time of the family trouble. Since that experience she lost the feeling of step-child and deemed the step-mother as a real mother. This illustrates that through devotion the love of a mother creates the true spirit of a child in the one loved. This experience has helped the daughter in interpreting Jesus' love in human souls. He came to this world to make the Fatherhood of God real to us and also to create the spirit of childhood in us through his sacrificial devotion. Now this family is one of the happiest Christian families I know. The old Christian mother, a happy young couple and the invalid brother, constitute a home through which many relatives are led into faith, and in which the people of the town find spiritual consolation. This home institution is to each member of the family a place where the soul is cultivated and grows into the full stature of Christ.

A young man in middle school was already Christian, though only nominally so, from his childhood. Being born in a Christian family he was baptized while still a baby. He grew to be a most quick-tempered boy, and shrewd in making trouble. He became a bad influence in the school. Becoming the leader of a bad boy's gang he was considered a menace in the town as well as in the school. In spite of this fact, however, he did not cease church-going. Somehow he couldn't give up his interest in the church. Many

times he repented of his sins and promised to resist temptation, but failed. Most of his friends lost confidence in him and trusted him no more. However, there were two who held him in their hearts with constant prayer. One was his aunt with her family. She lived in a city far distant from him but never gave him up. She always kept confidence in him and in the Lord who promised her to save this boy by His mighty hand. The other who kept faith in him was his young teacher. She took an increasing interest in him and prayed with him in his trials and failures so that he came to obey her when he could not obey any other higher authority. Circumstances with the boy changed so that he had to leave school and go to live with the aunt. There he was in good Christian influence and new light began to shine in his mind. Later he was called to the army where a Christian officer helped him build a steady Christian character. He made a fine record as soldier. Every year at the regiment at inspection he was honoured as the best record-holder. After three years' service in the army he came back to his old middle school and finished the course. It was a miracle to all to see the change which had taken place in his life. Later he entered a theological seminary. Now he is in ministerial life. When a soul is caught by God it is never given up. As a hound after game so the Lord never ceases to go after the soul of man until He possesses it. It is a gracious memory for each Christian that the Lord has earnestly and constantly sought after us with convincing love.

An old lady of seventy-six years of age was baptized by her son, a minister. To this son, her baptism was an answer to prayers offered for thirty long years. The mother had been an earnest Buddhist of the Nichiren Sect. Finally she found that unless she was born again she could not overcome her deep-seated selfishness. Consequently she made up her mind to believe in Jesus Christ. Yet there was one point which prevented her confession of faith in Jesus: this was her pledge with Nichiren to stand as a Nichiren believer through life. She knew a gentleman who is a descendant of a famous Buddhist priest and now an earnest Christian. To him she went with this question: How can you, a descendant of such an honourable Buddhist family, explain to your ancestor, when you meet him in the next world, your reason for being a Christian? I suppose we all meet there. Don't you think your changing religions

is quite displeasing to your ancestor? The old gentleman answered, "Oh, no. Though I do not follow in outward form, I am following his spirit. I believe my ancestor took the best course of life he knew in his age. Likewise I must in this age. The Christian religion is the best course of life I know. If we ought to follow outward forms as well as the spirit of our ancestors, then we ought to give up riding in steam-trains and walk or go in the saddle. No, we need not follow outward forms. We must regard their spirit and so take on the best of our age. Such will be my answer to my ancestor when I meet him in heaven."

The old lady clapped her hands saying, "Now my mind is fixed, too. I am determined to become a Christian. I go to be baptized by my son who has prayed for me these thirty years."

EVANGELISTIC WORK AMONG KOREANS IN JAPAN

J. A. FOOTE

“Blessed are the meek for they shall inherit the earth.” The Korean Christians in the Orient are the meek. Shall they inherit the earth? It would appear so by the numbers which are pouring into Japan. Of course all who come to Japan from the peninsula of Korea are not Christians. But some of them are and they are a delightful type of Christian, a type the Saviour loves. They come quietly into a community, take the humble places allowed them, go industriously about the tasks to be done and stir up no trouble. You awake some morning to find that an “upper room” has been rented and is a Church. They are a meek and friendly people.

Migrations of people are usually the aftermath of war's fierce marches. Sometimes migrations are caused by economic conditions: witness the large influx of peoples into Southern Manchuria. It is an economic reason which lures the simple Korean peasant away from his ancestral habitat over the Straits of Tsushima to Shimonoseki and Japan proper. The hundreds of thousands who have appeared in our midst are here bag and baggage, wife and babies, because there is poverty in Korea and more plenty in Japan. Also there is more freedom here than there. It is irksome to the spirit to have a foreign overlord in the place of power where hoary men of old have sent forth the edicts of government. It is poison to the spirit to see the khaki and red soldiers march through one's villages and make themselves comfortable in one's fields. But in Japan such evidences of government are to be expected. If one gains property and position here, one is a citizen and may even be elected to the assemblies. Thus a new citizen has come among us, he may be an immigrant and a Korean, but he is also equal before the courts with any other citizen of the land.

The victory is not always to the strong. The heavy hand laid upon the enthusiast for autonomy in 1919 did not win the battle of the

spirit. Up-risings and mass movements for "self-determination" may have been put down with blood-shed and beatings, but in the free spirit there still lurk the love of clan and race and the pride of long and ancient history. The hand which struck the cruel blow is not kissed. We are seeing an invasion of Japan which brings forth peculiar traits of character, and reveals the hidden powers of the soul and spirit.

Japan is not inhospitable to the invading thousands. In Osaka is a society, fostered by the Osaka Prefectural Office and working with the best intentions for social welfare, which builds model homes for Korean labourers, sets up a social centre where is conducted a kindergarten, and has also a hall where lectures are given and pictures are shown. Hard by is a Korean *buraku*, squatters on open land who have built out of odds and ends of boards and boxes and tin cans hovels to live in. Both the *buraku* and the government houses are full, but those who live in the *buraku* are the free spirited ones. They are proud of their hovels, while those who receive the aid from the society fostered by the Japanese government walk with a less proud mien. So keen is the feeling, that Christian workers dare not use the social centre hall for its meetings, lest they be thought to be in league with the Japanese to win away the Korean from his ancient heritage. If this spirit of pride of race is strong among the cast-offs—the poor who have thronged into the industrial centers of Japan—what must it be among the patriarchs on the peninsula?

Korea's contribution to Japan has not always been of this nature. In 593 A.D. Prince Shotoku invited Buddhist priests from Korea to come to ancient Naniwa and propagate their religion. They came and there stand two old temples as monuments to the early teaching of these first immigrants—Horyuji and Shitennoji. Either will bear careful study in a search for Japanese cultural origins. Korea was one of the instructors of the Japanese in the arts of writing and the science of philosophical thinking. She shares with the Chinese an enviable position as a patron of Japan. Japan learned also some of the arts of architecture, of painting and of wood-carving from early Korean teachers. As one traces the march of religion and culture from India northward and eastward, the currents all tend towards Japan rather than from Japan westward. Some might regret

that Korea did not learn from Japan in former centuries the arts of war and adaptation, which have helped Japan to forge ahead of all her sister nations in the Orient and become recognized as one of the great Powers. Korea seems not to have anything to contribute to the Japan of to-day except the muscles of her humble laborers in material construction.

But Japan has something to contribute to Korea to repay the debt she owes that nation. She is giving to Korea good administration, better schools, more industry, protection from political schemers from other nations, a sense of solidarity and stability, which would be impossible were Korea enjoying self-determination. But there are those who believe that Japan can contribute something of the spirit also to Korea. Were the Christian forces in Japan awake to their opportunity and privilege, they would see that Japan may and can share Christ and His Spirit with the brother Korean. That which keeps the two peoples apart is not religion, but the lack of it. Let Japan keep her Shinto at home, and share her Buddhism and Christianity with the Korean and there might be fellowship where there is none to-day. Shinto is not taking the best spirit of religion to Korea by setting up the ancient shrines. Such are an abomination to the proud patriarch. But both Buddhism and Christianity have a spirit and a philosophy which may weld the two peoples into a unit. Christianity especially has an open road to good-will and fellowship. There will always be disagreement and misunderstanding, but if any force can eliminate the major portion of it, it is the religion of Jesus of Nazareth. Unfortunately as yet neither people has awakened to the possibilities which lie along this line of approach. Korean Christian communities sit in judgement on their brothers in Christ in Japan, because they have not moved *en masse* to withhold the mailed fist in persecution and oppression. The Christian conscience of the Japanese seems to possess an inferiority complex, when faced with the facts, and in consequence they simply stand aside when their Korean Christian brothers draw near. The two Christian communes do not mingle to any very noticeable extent. There may appear to the two parties reasons in favour of this, yet it cannot and must not long keep the two apart, if Korea and Japan are to become one Imperial nation. Some one must introduce these brothers to one another.

Since 1907 work has been done for the Korean settler in Japan. At first it was an outreach of the Presbyterian Church in Korea sending a pastor or evangelist to shepherd the Christians among the immigrants. Later the Missions took over the support of the workers sent over from Korea. In 1923 an appeal was made to the Missions working in Japan to aid in this work among the Koreans. The Federated Missions in Japan responded and since then the missionaries in Japan have given annually towards this work. In the fall of 1927 the Canadian Presbyterian Church sent out Rev. L. L. Young who had had nineteen years' experience in northern Korea and he now superintends the work. At this time it was agreed that all forces should unite to found one Church of Christ in Japan for the Koreans. Aside from a little work done here and there by local Japanese churches of various denominations, and some special efforts put forth by independent missionaries in Japan, nothing is being done for these people. They number hundreds of thousands. It is safe to say that throughout Japan there are over five hundred thousand of them. Moreover, what is being done by the Christian forces in Japan is not being done by the Japanese Christians. Here and there a Korean student in Japan attends a Japanese church and may become a member. But the mass of the Korean people are unlearned in the Japanese language; especially is this so of the women. How can they with any intelligence attend the Japanese services? It would indeed appear that the local Japanese churches, perhaps the pastors reflecting the minds of their laymen, live and preach and teach as though oblivious of the fact that hard against their church walls there are brothers and sisters in Christ.

The plight of the Korean in Japan is not a happy one. He is exploited by labour "bosses," he is excluded from residence in the better localities, he is the ditch-digger, the coal miner, the railway construction coolie the scavenger in the cities. The strong physique of the Korean woman, for she appears very erect and strong beside her Japanese sister, makes her wanted in the factories where she can endure long hours of tedious work. The wage paid the Korean is always less than that paid the Japanese labourer. When retrenchment sets in business circles he is the first to be 'given the sack.' Out of work, away from his homeland and the patriarchial system, he is alone and hungry. Thus in all too many cases he

becomes a drug addict young men in their teens and twenties; can be seen, relying on the injections at evening to numb their sensibilities against the long and cold nights, and often huddling in groups in out of the way open lots near the brothel quarters. Boot-leggers peddle the poison; the police are powerless if they do not wink at the traffic. They are a pitiful sight. Certainly the Korean in our midst needs a friend.

And as a friend the missionary in Japan can help. It is not money that this people needs; it is not always work that they need; it is not even a meeting place that the Christian needs. He needs a friend, some one to smile with him, someone to pray with him, someone to stand with him before the police and the government officials. This people needs a go-between, an interpreter. The missionary among the Japanese has a wonderful opportunity to be this to the Korean. He is trusted by the Japanese; he will be trusted by the Korean. He can go surety before the authorities for the local Christian group, can be the founder of a local Korean Church by loaning his influence before the prefectural authorities. He need not be the giver of money to do this. In fact the missionary who becomes the dispenser of funds to the local groups may be victimized, but he can be a friend, the most valueable gift in the world. He should be an interpreter of the Korean to the Japanese pastor and laymen. If he has funds to give let him give them through the Union Committee, or through the Korean Work Committee of the Federated Missions in Japan. What they are doing is altogether too little. They are doing less than the minimum which should be done.

The work supported by the Union Committee in Korea and the Committee of the Federated Missions is as follows: One pastor is living in Tokyo and has work largely among students. One pastor is living in Osaka and his work is altogether among the working people and the very poor. One pastor is living in Kyushu.

The Presbyterian Church in Canada co-operates with the Union Committee and has the following staff and workers, four missionaries, one pastor in Yokohama, one in Nagoya and one in Sapporo, one evangelist in Shimonoseki, a Bible woman in Kokura, one in Osaka and one in Kobe; it also aids in the expenses of a Christian kindergarten in Osaka and also in Kobe. This mission also aids two students in theology who give care to certain Korean groups.

The work comprises thirty churches with 467 believers and 1,125 adherents, 18 Sunday schools for children and 9 for adults, 488 scholars, 2 kindergartens, 12 young people's societies, and 7 women's societies. The total contributions from Korean sources in 1928 amounted to ¥5,242.32. During the summer 2 Daily Vacation Bible schools were held.

Aside from this union work certain independent missionaries report work for the Koreans. The Yotsuya Mission of Tokyo reports 3 Korean churches, 11 Korean Sunday schools, one night school and one kindergarten. The Japan Evangelistic Band reports 2 groups and 2 workers, one a settled pastor and the other free to follow the Korean labourers wherever they gather for work.

The attitude of the Union Committee towards others working for the Koreans in Japan is very broad. There is rejoicing over any work that is being done by anyone in the Master's name. This committee has not the aim of limiting work for the Koreans to this one channel and method. It rejoices that certain missions employ their own workers among the Koreans. But as a united effort the committee feels that it is in a position to employ and supervise the best Christian workers and see that their work is wisely supervised. Those missions and individuals who are not in a position to attempt any local work for the Koreans can be sure that their gifts through this committee will be wisely administered.

This committee would rejoice to be the channel for gifts from Japanese Christians for Korean evangelism in Japan. Most non-Christian Koreans are suspicious of Japanese efforts to win them. But gifts from Japanese churches and individuals given through this committee will be welcomed and as wisely administered as any other. Also this committee would be the means of drawing the Japanese Christians and the Korean Christians closer together. The committee appeals to all to befriend the stranger who has become a neighbour, to help to make easier the lot of these fresh immigrants from across the straits, and to make them feel the brotherliness which we all know is in the heart of the Japanese Christian.

[The Union Committee would be glad to hear of any other work being done among Koreans. Letters should be addressed to Rev. J. A. Foote, 201 Imasato Cho, Higashi Yodogawa Ku, Osaka Editor.]

THE FUTURE OF NEWSPAPER EVANGELISM

W. H. MURRAY WALTON

Since the Newspaper Work was started about 15 years ago by Mr. Pieters, in Oita, over 100,000 people have applied for further information about Christianity as a result of the articles in the daily papers. Limited finances alone have prevented this total from being very much higher than it is. The average number of applications from a single article in one of the central papers is about one hundred, though on occasions this has mounted as high as four times that number. What is even more striking is that the rate shews but little sign of falling off; indeed reports on all hands shew that the articles are read by many more who do not commit themselves by actually applying for literature. We remember on one occasion when in England talking to a member of the Japanese Embassy who asked if we were aware of the religious articles appearing regularly in the *Tokyo Nichinichi Newspaper*; and he added that he always made a point of reading them himself. Many other similar examples might be given.

Now facts such as the above reveal a state of affairs which have a vital bearing on the future of Newspaper Evangelism. They shew that there is a *demand* for such articles. Two of the central papers and some of the country ones in recognition of this have already started religious columns as a regular feature and we have heard of at least two more central papers which want to do the same but do not know where to turn. When some years ago we interviewed the head of one of the two biggest newspaper concerns in Japan what impressed him, and ultimately secured the present favourable terms which we enjoy, was the size of the response to the articles that had already appeared in his papers. He looked on them from a business standpoint and saw that they were good 'copy.'

This fact is of decisive importance to the Newspaper Evangelist. It means that whereas in the past he has, as it were, been the supplicant, trying to get the best advertising rates that he could; in

future he is going to become master, deciding on what terms he will give to the newspapers the articles that they demand.

But in order to reach a goal certain preliminary steps are necessary, and it is these which are the subject of the greater part of the present article.

In the first place, the newspaper evangelist must take care that the articles which appear in the press are of the very best quality only. There is no doubt that much second-rate matter has appeared in the past. Any article will evoke a response because of the longing in the human breast. But it stands to reason that the better the article, the more popular its style, the more sympathetic its appeal, and, we add, the more wisely and definitely Christian its character, the bigger will be the response, and the more serious will be the character of those who apply; and, incidentally, the more favourable will be the attitude of the Newspaper proprietor. He is quick enough to recognise good stuff when he sees it. In order to try and improve matters along this line, a small group of Christian writers of experience and merit is now being formed whose business it will be to provide such articles regularly.

In the second place the nature of the work, its possibilities, its refusal to be tied down to geographical limits and the size of the Japanese press, (there are nearly three hundred daily papers) mean that the work is essentially one which must be co-operative in character. This can be seen from two standpoints. In the first place, the press is far more concerned with the Christian Movement in general than with the activities of a single denomination, numbering may be but a few thousand. If negotiations with the newspapers are to be conducted with any hope of success, it must be made clear to them that the negotiators stand for the Christian Church as a whole, or at all events with the Reformed part of it. Again, the work is rapidly getting beyond the capacity of any single denomination to handle, even if it were so desirable. This does not mean, of course, that circumstances are driving newspaper evangelists to the other extreme of starting some undenominational organization, which while professing to work for all, actually ends in working for itself. Our own experience has proved beyond a shadow of doubt the essentiality of co-operation with the organized church. It stands to reason that if a newspaper evangelist has behind him the whole-hearted support of

that body to which he belongs, he will, for example, be able to secure the co-operation of the local clergy in the visiting of promising enquirers and the linking on of them to the local church. He will have their help in providing material for special occasions, such as a local festival, which requires a message in the press from the man on the spot. He in turn will be able to co-operate with them when they are having their own local missions.

In short, the work demands on the one hand the closest co-operation between the different churches, and on the other a genuine loyalty to that branch of the Church of Christ to which the Newspaper Evangelist belongs. How to achieve this is one of the difficult problems which our present divisions cause.

At present the Newspaper work in Japan is carried on in different centres, by denominational offices. Tokyo, for example, is Seikokai, Nagano Methodist, Kyushu Reformed Church, and so on. These different offices are united in an organization called The Japan Christian Press Agency with Headquarters in Tokyo. This Agency meets annually for conference, and by means of a magazine and the exchange of literature it is possible to keep members informed of one another's doings. There is also a tacit understanding that no member will trespass on another member's sphere, or at all events use the same newspaper.

During the past year this last-named arrangement has been carried a step further in view of an experiment which has been tried in connexion with an American Patent Medicine (quite a respectable one!) known as Mentholatum. The agency for its distribution is in the hands of a Christian firm, and an arrangement has been made with them by which every packet sold contains a short notice about Christianity, inviting the purchaser to apply to the offices of the Agency for further information. Already some thousands of such applications have been received. These requests are forwarded to the several district offices for their attention, and to this end the responsibility for different prefectures has been divided among them. The branches in turn make use of a tract of the same title as the advertisement, namely 'Heart Medicine,' to introduce themselves to the applicant, and so the link is made.

The question that is now forcing itself to the front is, Ought this principle of comity to be extended? Nobody pretends that it is an

ideal arrangement; but neither are our 'unhappy divisions' ideal, and we must recognise that, till they are healed we cannot get a perfect arrangement. But this does not mean that we must not try to better the present conditions. To this end there are some who would suggest that the principle should be made to apply to all applications received through the papers. But this would mean, for example, that all enquiries from Nagano Prefecture, irrespective of their source, would be forwarded to the Methodist offices therein, and this regardless of the fact that both the Presbyterian and Seikokai Churches are strongly planted in that prefecture. Such a policy would only arouse local jealousies. But in view of the importance of Tokyo in Japanese eyes, there is no reason why a good deal more co-operative work should not be done in the central office. Once the principle is accepted that the follow-up work is primarily the duty of the churches and not of some non-church body, then it is possible to examine how far all the churches may co-operate in fulfilling their several missions. For example, while the evangelistic literature may bear the imprint of the church in question, in order to keep before the enquirer from the first the vital connexion of the work with the church; yet there is no reason why the material inside may not be the same. Though Baptists or Presbyterians may differ on certain important matters, their message of Jesus Christ, God's Son and man's Saviour is the same. Again, there is no need to duplicate the circulating Library, or the Bible Study courses, though this does not apply so readily to the Correspondence Course or the Magazine. Again, there is no reason why the several branches should not in their advertisements refer applications to the central office, using such variations in the address as to shew to those at Headquarters through whose activity the application has been made. More might be said under this head; as for example the Agency might become an actual press agency for syndicating religious articles and pictures as news matter, as has been recently tried by the Mito Branch; or better still, it might be linked on to one of the bigger established Press agencies as its religious department. But this must be kept for another occasion.

In other words the central office might with advantage have its big 'common room' as it were, with Anglican and Methodist and other departments, each dealing with the fruits of its own work and working in close fellowship with the other. Such a plan as the above

is admittedly clumsy but it only serves to shew the folly of the divisions which necessitate it.

It is obvious that if such arrangements, as are outlined above, are made, the central office in Tokyo will have a far greater importance than at present. It will be able to represent the Newspaper Evangelism Movement as a whole; it will not only be the centre for handling applications, but also articles, and it will, as it grows in strength, be the obvious body to conduct negotiations with the press.

A third line of possible development before either the central agency or the several branches is for them to offer themselves as "Service Bureaus" to such of the papers as have a religious column. Of course the papers might require the Buddhists to do the same, as many of the articles they insert in their columns are by Buddhist writers, but that does not concern us here. If such an arrangement were made not only would the Agency, or its several offices, gain a recognised position in the eyes of the Japanese press, but it would also solve two problems, which at present the Newspaper authorities have not solved. It would enable them on the one hand to secure a proper handling of that correspondence which already reaches their offices as a result of the articles in their columns. It would also mean that they would be able to announce to their readers where to apply for such further information as they may desire. At present, while ready to accept and insert free Christian articles by responsible writers, they baulk at advertising the Newspaper Evangelism offices. Such offices would in future become part of the Newspaper concern.

All these various proposals gain an added importance and urgency in view of the Kingdom of God Movement which starts this year, and which represents a united effort on the part of the various churches, so far as they may desire, to preach the gospel to the Japanese people. But this leads on to another way in which the Newspaper Work may help the organized church.

It is a notorious fact among all churches and in all parts of Japan that whereas during a mission a large number of people may give in their names as desirous of instruction, yet when it comes to the follow-up work only a very small percentage materialize. Why is it that the great majority after expressing their desire to learn more do not fulfil it? There are three reasons, we think. In the first place there is the inability to do so due to conditions of work.

Regular and reasonable hours are not yet usual in Japan outside the professional classes. In the second place, the departure of the missionary means the severing of the link which is beginning to bind the enquirer to Christ. The pastor who remains, however excellent he may be, is not the one who introduced the seeker to his Lord; it was not his message which touched his soul's depths. He is somebody new, possibly strange, who has not yet won the enquirer's confidence. Why should he entrust his spiritual life to him? In the third place, it is one thing to go to a series of special meetings which are well advertised and about which everybody is talking; it is another thing to identify one self, while faith is still weak, with the little local organized church. Let us look at this point from the position in England. Here is a man who has been brought up in a traditional Christian home. He sees an advertisement of a public meeting concerning some new religion, say Christian Science. He attends and nobody thinks anything more about him for doing so. But he is impressed and desirous to learn more, though he is not yet ready to identify himself with the local 'Christian Science' Church. It would mean too great a break with his past. So for the time being he contents himself with reading more literature on the subject, till he is convinced and then he joins.

This is an exact illustration of what goes on in the mind of many an enquirer from a mission in Japan.

If therefore in the follow-up work the enquirer is given the opportunity of joining a society, in which by means of literature, correspondence, and a circulating library, containing may-be books by the missionary himself, he can study quietly at home, and under God it is only matter of time when he will welcome the introduction to the local church, and so the purpose of the Mission will be forwarded.

In this connexion the plan which commends itself as most feasible to the Executive Committee of the J.C.N.A. is that there should be sent to each applicant resulting from the Kingdom of God Movement suitable literature, and in addition a card on which he will be asked to indicate whether there is any special church to which he wants to be introduced, or whether he is content to leave the choice of the Agency. This will make allowance for any connexion he may already have with some particular church. If he

does not so desire, his name will be handed over to the office responsible for the area in which he lives, and which in turn will be responsible for the follow-up work and the subsequent introduction to the local church.

It remains to see how this plan will succeed; it can hardly bear less fruit than the present methods.

Such in brief are some of the new lines in front of the Newspaper Evangelist. He is facing a land of 'far distances'; for when one thinks what it might mean to the cause of Christ in this land to have Christian articles appearing week by week in the three hundred papers of the country, and to have in addition an effective system of follow-up backed by the organized churches and supported by the Newspapers, the vision becomes veritably immense.

THE FILM AS AN EVANGELISTIC AGENCY

E. M. CLARK

The writer has been experimenting with moving picture films for a little more than a year. This is a short time. Important conclusions are not reached hastily after a brief series of trials. The reader of this article must, therefore, think of it as a "report of progress."

The use of the lantern slide as an evangelistic agency has long been recognised and practiced. There may have been a time when a few doubtful contenders for the then conventional methods looked askance at the use of such worldly methods of presenting a spiritual message. The writer was not here at that time and is willing to leave it to those who first began to use the lantern to testify as to whether or not the idea was from the first received with enthusiasm. However, in time, the lantern slide came into its own and has served efficiently as a means of spreading the Christian message in non-Christian lands.

But with the "movie-ization" of modern life it is but reasonable and natural that the "still" should partake of the new life of modern civilisation and begin to move about upon the screen. The eyes of today find difficulty in remaining still. It is the "movie" that catches the attention. This is not to say that the lantern slide has had its day and is finished. It is still found to be useful as a tool in the hands of the evangelist. But it is to say that, given the equipment, the moving picture may be made to serve the evangelist's purposes even more effectively than the still picture.

The writer's interest in the use of moving pictures began only a couple of years ago when he began to feel the need of some way in which to bring a little merriment into the hearts and laughter and interest into the faces of the unfortunate inmates of two leper hospitals which he frequently visits. The first experiment was a comedy. The result was that four hundred lepers forgot their

affliction sufficiently to laugh almost continuously for an hour. Many of them had not laughed for years, so it was said. Now it seemed that there was no very great harm in making sick folks laugh and despondent folks happy, even though only for an hour, so the entertainment has been repeated often. This is not saying that we did not sing hymns and preach too. We did.

We went to another leper hospital and we said to the superintendent that we should be glad to come once a month or so, and speak to the inmates. The reply was that it would be all right if the talk would be of a very broad nature, containing no propaganda for any particular religion or sect. It was not good for the inmates for representatives of religions to come and present the claims of their particular religions, since it caused quarrels and heated arguments among the patients afterward. So we came away carrying with us the superintendent's refusal of our request. We later wrote and asked if we might show moving pictures to the patients. The answer came promptly, "delighted." We went, and again sick folks laughed "loud and long." We went again with a serious picture featuring the life of Abraham Lincoln. In this picture were many touching scenes as well as humorous situations. An invitation followed to tell the patients something of the life of that great man and what made him so great. The picture had showed him praying. Here was an opening. Now we go there as often as we can find the time. There is a standing invitation to preach, sing hymns and have prayer, while a group of the patients are now systematically studying the Bible.

That definite results come from such efforts is not to be doubted for a moment. A month after our first preaching service in this hospital a letter came saying, "I am so grateful for your coming to speak to us last month. Since a good while ago I have thought I should have faith but on account of this terrible disease I could not go to church. But now I have been reading the literature which you gave us and have been thinking. I am wondering if God really can save such an unclean creature as me. Five or six of my associates here are also thinking much about it. What ought we to do? Please teach us." Two months later came the following from the same person. "I am now living a happy life, glorifying God for his blessings." It was a movie film that opened up the way for the

presentation of the message which brought such happiness where one would think happiness almost impossible. What is more, it was a Charlie Chaplin comedy that broke the first ice.

What was said of the film as an "opening wedge" has been proved to be especially true in working in the country villages. Out of eight villages in which we are carrying on regular Sunday services, in five the opening was effected and the good-will of the local "powers that be" was secured by means of an evening's entertainment with moving pictures. Efforts having failed to find a meeting place for children's meetings, we have asked for the use of the young men's club building, of which there is one in practically every little village, and invariably permission has been granted. Preceding the pictures a short talk is given explaining the work we are doing in some of the other villages and briefly setting forth one or two important Christian principles. In fifty percent of the villages at which such meetings were held during the past year we now have free access to these buildings for Sunday services. Only the limits of the time at our disposal prevent us from using all of these opportunities. In some cases such entertainment has been followed by an invitation from the village head, in other cases from other responsible parties in the village, to come regularly for meetings in the hall. The result is that we can spend a long day on Sunday going from village to village and present the message to audiences of fifty to eighty people each, and this in villages where there are not more than fifty to eighty houses, and in some cases much less.

The moving picture is also proving to be an effective aid to established churches in their efforts to reach new material through special meetings. An average of one such meeting each month during the past year convinces us that there is a great field of service here for the film. Small churches, and large ones for that matter, which seem unable to attract more than a handful of people within its doors by ordinary methods, can be filled to the limit upon short notice by announcing a picture. Upon such occasions literature must be used and message must be presented from the platform and through song. It frequently happens that on the Sunday following such a meeting there are people in the audience who had never been inside of a church until they went to see the moving picture and were compelled to listen to a sermonette before the picture began.

But somebody will ask "What kind of equipment have you got? What kind of pictures can you got?" What has been said above of the good results which follow from the use of moving pictures is in spite of the film problem. No one seems to be in the business of making religious films. Most of the pictures produced for general presentation are lacking in religious and moral appeal. Some of them are positively detrimental in their effect. About the best that one can do is to select pictures which are not positively harmful, use them as the "drawing-card" to get the crowd, and depend upon the judicious use of tracts and other literature, and upon the platform-presentation for the effective means of evangelisation. However that is stating the matter a little too unfavourably, for there are some fairly good pictures available. There are a few religious films available in the standard size, and some also in the "Pathe Baby" size. While no distinctively religious films have yet appeared in the sixteen millimetre size there are some good clean pictures which on the whole are uplifting in their appeal, and would be worth while entirely apart from the use of literature and the platform and the other benefits mentioned above.

With regard to the kind of equipment, the writer has used standard size, (16 mm.,) and the Pathe Baby (9 mm.) at different times and has come to the conclusion that the 16 mm. size is the most practical for all purposes. Films of this size are now being developed rapidly and are more nearly within the reach of the average purse than standard size, and though more expensive than Pathe Baby size, can be used with much larger crowds than the latter. Films of this 16 mm. size can be rented in either Kobe or Osaka and in Tokyo. About ten yen will rent enough for an evening's performance. But if one is going to use films extensively it is cheaper to buy. For about two hundred yen enough film can be bought to furnish an evening's show. When one has used the films twenty times they are still almost as good as new. There are excellent projectors for this size film. Best among these is probably the Filmo (Bell-Howell). The Eastman Kodoscope Model C is much cheaper and is entirely satisfactory.

The limits of this article prevent further discussion of the subject. By way of a practical suggestion I should like to urge that all who are interested in developing the moving picture possibility in

evangelistic work should form an association for the exchange of experiences, and especially of films. There is little sale value in used films but if there could be an exchange service among those using films it would go a long way toward the solution of the film problem. There may be some possibilities along that line being worked out by someone, about which the writer is unaware. If so he should like to know about it.

[Rev. E. M. Clark's address is 34 Sanchome, Nakajima Dori, Kobe. Any letters on the subject should be sent to him direct Editor.]

THE RADIO AS AN EVANGELISTIC INSTRUMENT

KIKUTARO MATSUNO

In Japan and its colonies at the present time there are ten Broadcasting Stations, namely, Tokyo, Osaka, Nagoya, Hiroshima, Kumamoto, Sendai, Sapporo, Seoul, and Taihoku; while there is also one at Dalny in Manchuria. The number of registered listeners is 600,000, of whom half are within the Tokyo Broadcasting Station's area.

The stations at Dalny and Taihoku are owned by the Government; and are at present still in the experimental stage. Consequently no charge is made as yet for listening-in. The other stations belong to the Japan Broadcasting Association, which is a private Corporation. It levies a fee of one yen per month from all listeners-in.

A new broadcasting station has recently been completed at Kanazawa on the West Coast, and is expected to start broadcasting in the near future. Plans are also afoot for one at Nagano, which will relay the Tokyo programmes.

On March 22nd, 1925, the Tokyo Broadcasting Station, which was the first to start operations, gave its first programme. It was not until six months later, on September 1st, that the first Christian programme was given. This was in the form of an Earthquake Memorial Service, which included Buddhist and Shinto rites as well as Christian ones. From that time on, every Sunday morning, at the regular lecture hour, a religious talk has been given, generally in the form of a sermon. Of course the speakers on these occasions are not necessarily Christian; the different religious bodies are asked to take it turn and turn about, though of late the turn for Christian speakers does not seem to come as often as for the others. This may be due to the fact that the number of the listeners among the Christians is relatively small. If so, this would explain why no Christian programme has as yet been given from Nagoya, which is one of the strongholds of Buddhism.

In addition to giving definitely religious addresses, Christian representatives have often been asked to lecture on other subjects,

such as International Art, Domestic Science, etc. Among such speakers have been such well-known men as Mr. Kagawa and Dr. Bessho.

Although we cannot perhaps expect that the Broadcasting Association will shew any special favour to Christianity, yet we feel that the Association should not only take into account the number of Christian listeners, which may be many more than they imagine, but also the widespread influence of Christianity throughout society at large. Certainly those who preach Christianity should take every opportunity of using the radio, for by this means it will be possible to reach a large number of listeners. In particular this should be a feature of the forthcoming 'Kingdom of God Movement.'

DEPARTMENTAL NOTES

THE NATIONAL CHRISTIAN COUNCIL OF JAPAN

WILLIAM AXLING

THE ANNUAL MEETING :

Harmony and a fine spirit of co-operation characterized this year's Annual Gathering. Mr. M. Nishiyama, Head of the Religious Bureau of the Department of Education, in his greetings to the delegates, declared that Christianity had been one of the potent forces in the building of new Japan. He called attention to the alarming inrush into Japan of ultra-radical communistic ideas and principles and stressed the fact that the government and thoughtful leaders were looking to those in places of influence in the Christian Movement to help stem the tide and furnish a sound basis for the development of the nation's inner life.

The Kamakura and Nara Conferences marked some of the high spots in the review of the year's work. Out of these Conferences have issued measures and movements which will mightily influence every phase of Christian work in this land for many years to come. The project to have an Education Commission set up which will make a survey of Christian Higher Educational institutions in Japan, which was approved by the Annual Meeting, had its beginnings in these Conferences. The same is true of the action taken by the Annual Gathering looking forward to an extensive Rural Survey. This Survey will furnish the basis on which to build an aggressive programme in the field of rural evangelism.

The movement which has issued in the Kingdom of God Campaign also had its beginnings at Kamakura and Nara. The Annual Meeting put its seal of approval on this Campaign and pledged its fullest co-operation.

One of the most momentous moments in this year's sessions was when in an atmosphere of intense rejoicing and thanksgiving the vote was taken admitting the *Nippon Seikokai* (the Japanese branch of the Anglican Communion) through its Co-operating Committee, as one of the participating bodies of the Council. Bishop Matsui, in interpreting the action of his Communion made it clear that although constitutional requirements made it necessary to carry out the action by means of a Co-operating Committee,

yet, through this *modus operandi*, the Nippon Sei Ko Kwai, as such, was, according to his understanding, a participating unit in the Council. All present felt that this was an epoch-making event not only for the Council but the cause of co-operation and union within the Christian forces of the Empire.

THE 70TH ANNIVERSARY OF THE OPENING OF PROTESTANT MISSIONS IN JAPAN

Seventy years ago, Verbeck, Brown, Hepburn and Williams blazed the pioneer trail of Protestant Missions in Japan. On the evening of November 6th, 4,000 Christians gathered at the new Auditorium in Hibiya Park, to celebrate the event. In those pioneer days, Christianity was stigmatized as the "Evil Sect" and the ban against it covered the Empire. Now, instead of bans and condemnations, the Government sent its representatives to bring messages of appreciation and congratulation.

Sixteen veterans, who took up the torch and carried it on, and who have served for fifty full years, three missionaries and thirteen pastors, most of whom graced the platform with their presence, created a setting and an atmosphere for the meeting which was heart stirring. Among the Japanese were such outstanding figures as Dr. D. Ebina, Dr. H. Kozaki, Dr. K. Ibuka, Bishop Hiraiwa and Prof. Yamamoto, men who for half a century have stood in the forefront of Christian leadership in this land. The missionaries were the Venerable Dr. John Batchelor of the Hokkaido, Mrs. Agnes D. Gordon of Kyoto, and Dr. Charles Bishop of Tokyo.

Dr. Ibuka reminded the vast audience of Christians that when he was baptized in 1879—only fifty years ago—there was but one Christian church in all Japan, the Kaigan Church of Yokohama, with only twenty members. He also stated that at that time throughout all Japan there were only fifty Christians and contrasted this with 250,000 Christians of today and the widespread evidences of Christian influence in every phase of the nation's life.

Dr. Ebina declared that the missionaries brought the Christian message to Japan but the Japanese had furnished the manstuff. The fact that many of the early Japanese Christians and Christian leaders were of *samurai* stock gave standing and solidity to the Christian Movement from its earliest beginnings and ensured its present far-reaching strength and influence.

THE NATIONAL CONFERENCE ON EVANGELISM: A SUMMARY OF ITS FINDINGS

On the 7th of November a Conference on Evangelism was convened under the auspices of the Kingdom of God Campaign. A spirit of unity and high expectation characterized the sessions and created an atmosphere favourable to seeing visions and setting hearts and hands to adventurous undertakings.

SUMMARY OF FINDINGS:

The Commission on General Affairs :

1. The issuing of a Kingdom of God Campaign message to the nation at large, also the issuing of a manifesto, directed especially to the rank and file of the churches.

2. The organization of district committees:

To send out a request to all churches in the Empire asking them to take steps for organizing district committees, and where necessary members of the Central Committee should be sent out to help in this work.

3. The policy regarding the use of funds:

The travel and honorarium of speakers to be paid by the Central Committee, but the rental of halls and entertainment of such speakers to be borne by the local churches. The matter of charging entrance fees or taking collections to cover such expenses was to be left to the Central Committee to deal with.

Funds for publicity purposes are to be considered as the need arises.

4. Raising funds for the campaign:

To approve of a Budget of ¥20,000 for the first year. (Later raised to ¥30,000.) The setting up of finance committees in each district committee and in each local church.

5. To take cognizance of the special evangelistic campaigns planned by the various denominations:

For the purpose of co-ordinating the Kingdom of God Campaign with these campaigns, the Central Committee should establish working relations with these campaigns, and the District Committee shall also establish working relations with the denominational campaigns.

6. The Kingdom of God Campaign shall be launched through the holding of initial mass meetings in the six largest cities of the Empire; the outstanding purpose being to challenge the attention of the nation.

The Commission of Evangelism.

1. Prayer.

The organization of a network of prayer, by organizing prayer bands in all churches, and, when possible, by sending out from the Central Office, prayer objectives.

To fix the date of the customary "Week of Prayer" in 1930 for the 1st., 2nd. and 3rd. of January, and to make this Campaign the central object of prayer and intercession.

As far as possible, the holding of union prayer meetings, at one central place or in rotation from church to church.

2. Nation-wide District Conferences:

Lay-workers' conferences should be held in cities and large centres, the Central Committee selecting speakers for such conferences, though the final choice should be left in the hands of the District Committee.

3. Speakers.

A Speakers' group should be organized by the Central Committee in order that through fellowship and conference these speakers may secure as much unity as possible in their messages.

The Central Committee should endeavour to include suitable speakers from abroad in making up the personnel of the speakers' group.

4. Music.

Choirs to be organized and religious concerts held.

The Education Commission.

1. Training of Workers.

There should be conferences for the laity, limited during the first year to small groups, and larger conferences arranged for the second and third years. These, where possible, to be held in connection with summer schools and summer conferences. The main purpose of such conferences to be to develop a spirit of revival.

Gospel schools should be held in various areas to train young people in methods of evangelism.

Such matters as the present thought movement, patriotism, scientific thought, social thought, etc. should be studied from the Christian point of view. Theses, dealing with such matters as personal, social and national progress from the Christian standpoint, should be collected by the Central Committee and sent to Christian publications. These should come out of actual Christian experiences and be linked up with the teaching of the Bible. Also, special emphasis should be placed on the circulation of the Bible.

2. The Training of Inquirers:

Newspaper evangelism should be utilized in the follow-up training of inquirers, but as far as possible the materials sent them should be prepared by the speakers in the campaign under whose message their interest in Christianity has been awakened.

In this follow-up work the church should be made central in order to link up the inquirers intimately with the church. This follow-up work should receive major attention from the Central Committee.

3. Methods of Training through Literature:

The need for publishing pamphlets, both for evangelism and for the training of Christians should be fully recognized. These pamphlets should be the results of actual experiences of Christian men and women. Extracts and portions of existing publications should also be issued in pamphlet form. These pamphlets should be edited by the Central Committee and published by such agencies as the Christian Literature Society.

4. Methods in Student Evangelism:

Those who because of training and experiences are specialists in this line should be sent to work in student centres, and the organization and direction of student study groups should be stressed. Also there should be the closest co-operation with such organizations as the Student Y.M.C.A. and Y.W.C.A.

The Commission on Publicity:

1. Publicity through the Press.

Early in January there should be issued a manifesto to the nation, in four of the largest newspapers in the Tokyo-Osaka area, and if possible it should be printed in the papers of other cities and centres. With this manifesto should be coupled an invitation to inquirers to send their names to the Central Office.

Articles relating to Christianity should be published weekly in the press throughout the land.

2. Publicity Through the Use of Posters.

Posters pertaining to the Kingdom of God Campaign and suitable for use throughout the Empire, artistic in design and prepared by specialists in this line of work, should be used.

3. Preparation of a Campaign Song:

Announcements should be made, suggesting that original compositions for a Campaign song be submitted. Use should also be made of suitable, existing songs.

4. A Campaign Manual.

Arrangements should be made, through existing book concerns, for the publication of a Campaign Manual, such manual to be used as a diary.

5. A Special Campaign Edition of the New Testament.

In co-operation with the Bible Societies, a Special Kingdom of God Campaign edition of the New Testament should be issued, in the color and with the emblem of the Campaign. One million copies should be published and the selling thereof should be an integral part of the Campaign.

6. Promotional Materials: Use of Radio: Christian Literature.

Campaign note books, letter paper, envelopes, towels, seals and postal cards should be provided and put into book stores for the Christmas and New Year sales.

Every effort should be made to make use of the radio, also the cinema, gramophone records, street-car advertising space, Mentholatum advertising space, railroad time-tables, etc., for evangelistic purposes.

Christian literature being one of the most effective methods in evangelistic publicity, great emphasis should be put on its production and diffusion.

A Kingdom of God Weekly Newspaper should be published, which at first might be made a supplement of existing Christian weeklies, and monthlies, but eventually be an independent Campaign Weekly.

The Social Welfare Commission:

The furtherance of social reform and social service, such as social purity and temperance, are absolutely necessary in order to make evangelism effective.

A social survey, is essential, and in making such a survey there should be closest co-operation with "The Christian Organization for the Study of Social Problems" and the "Social Welfare Commission" of the National Christian Council. Men who because of experience are recognized as authorities on rural problems should be given the task of furnishing leadership in this work of rural betterment.

Rural Gospel Schools also should be opened in suitable locations. Our hope in the rural areas lies in the young people connected with the widely organized Young Men's and Young Women's Associations and suitable speakers should, therefore, be provided for their lecture meetings and institutes. Also Christian literature placed at their disposal.

In the doing of pioneer evangelistic work among such groups as the Koreans and the *Suiheisha*, (formerly an outcaste class), it is of prime importance to urge Christians, as a whole, to strive to establish cordial relations with these classes. Also every effort should be made to open up lines of work needed in ministering to the actual needs of these classes. Workers engaged in ministering to these classes should be given every possible help and encouragement.

In pressing this Campaign of Evangelism, special efforts should be made to reach the unattached labourers, factory workers, working women and apprentices in cities. In working for these classes and groups, the Social Creed, adopted by the National Christian Council furnishes a basis, a programme and an objective.

THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

A. C. BOSANQUET

In November appeared an important book, "*The Life of John Wesley*" (*John Wesley Den*), by the Rev. K. Tanaka, 230 pp., cloth binding, price ¥1.20. This excellent biography follows appropriately on "*Wesley's Journal*," published last May.

Miss Kate I. Hansen, Master of Music, Chicago Musical College, is the editor of a collection of songs known as "*Hymns and Anthems for Women's Voices*," which has been out of print since the earthquake, but has now been reissued with improvements and one new original song for Christmas. Fifty pp. Price ¥0.50.

"*Blossomy Cottage*" (*Hana Saku Iye*), by Montanye Perry, translated by Mrs. Muraoka, 173 pp., in a gay cover, price One Yen, is a good story of the influence of a tired social worker, recuperating in a country village, where he and his wife find ways of being helpful. As we are all interested in rural problems now, this story is opportune. It is for young people and adults.

Four attractively illustrated "*Picture Leaflets*" (*E Iri no Leaflets*) have lately been brought out. The pictures—three in each leaflet—are in bright blue and black. The subjects are:—1. The Child Jesus. 2. Jesus and the Flowers. 3. Calming the Storm. 4. Feeding the Five Thousand. Price, sixty sen for fifty copies. One Yen for 100. Nine Yen for 1000. They may be used for grown-up people who like simple language and large print, as well as for children.

We have also produced a new Christmas card, a triptych in form, showing the Holy Mother and Child in the centre, with the Shepherds and Wise Men coming from either side to worship. On the folded outside are the words, in Japanese, "O come, let us adore Him" and the beautiful promise in Jeremiah 29.13. It is five sen, or ¥3.00 for 100.

The periodicals all have their special Christmas numbers, at the usual price. We hear of many people to whom these papers are bringing real help, and who appreciate them and show them to friends. For instance, the other day, a postman who had sometimes received *Ai no Hikari*, asked for a copy of it, saying that he always put it up in the large Post Office where he worked, so that the other men could read it too.

We are sorry to hear that *Aozora*, the Sunday School periodical of the National S.S. Association, is not to be continued, for lack of funds. *Shokoshi*

has been run in co-operation with it, *Aozora* being supposed to give the lessons for older children and *Shokoshi* those for younger ones. We hope that some, at least, of the schools which have been taking the former will subscribe for *Shokoshi* in this new year. We shall hope to make our lesson talks suitable for slightly older readers, if desired, and to go on improving this popular little magazine.

From January 1930 the Kingdom of God Weekly (*Kami No Kuni Shinbun*) will be substituted for the *Myojo*. The former will be sent to all subscribers to the latter periodical, but it is hoped there will be many new subscribers. The new Weekly is to contain eight pages and will be issued fifty-two times a year and will, in addition, be the organ of the Kingdom of God Movement. The publishers are the Christian Literature Society, and the editors are appointed by the Kingdom of God Movement. Fuller particulars will be supplied by the Christian Literature Society.

Since the issue of the last number of the Japan Christian Quarterly, besides the new titles already mentioned, the Society has issued reprints of the "Hymn Book," "Daily Strength," and Hurlbut's "New Testament Bible Stories."

PURITY NOTES

E. C. HENNIGAR

The Movement to abolish licensed prostitution has made some progress in several directions this season. In Shinshu this movement was started seven years ago with the presentation of a petition to the prefectural authorities asking that no new brothels be permitted and that no new women be granted licenses. This petition has been presented year by year, the number of signatures growing from 1,500 seven years ago to 60,000 this fall, needing a motor truck to convey the 60 volumes to the Kencho. By this method the Abolition question has been made one of the matters most discussed each year when the Prefectural Assembly meets. Public opinion has been well mobilized in its favour. Each year by strenuous opposition and a liberal use of money (running up to as much as ¥3,000 rumour says) the keepers have succeeded in keeping the Bill from being presented in the Assembly. This year, however a bill sponsored by 18 members, just less than a majority, was introduced by Mr. K. Ono and supported by a strong speech by one of Mr. Ono's political opponents. The Bill was then referred to a committee, but this committee was packed against it. An interesting situation was created when two other bills, one calling for a rigorous

suppression of private prostitution and the other favouring women's suffrage were referred to the same committee. On the last day of the assembly when there was no longer a chance to debate the matter the committee brought in a report favouring the two latter bills but recommending that the Abolition Bill be held over for more mature deliberation. Something has, of course, been gained in the passing of the bill against private, unlicensed prostitution, which has been increasing of late, but the more important bill must wait another year. However, much ground has been gained; the very gathering of 60,000 signatures, and the wide publicity gained at the time of presentation in the Assembly have evoked much interest and many, especially the women, and many clean-thinking young men are now thoroughly aroused.

This fire has spread until this year some twenty prefectures are organized to fight the traffic. Petition drives have been put on in Niigata, Tochigi, Osaka, Shizuoka, Kagoshima, Kumamoto, Tokyo, Saitama (petitioning that last year's action be enforced) Kanagawa and Yamanashi, and most excellent results are being obtained in educating the public mind on this question. Many public meetings have been held and tens of thousands of leaflets have been distributed, while many articles have appeared in the press. The leading newspapers of the country are almost unanimous for Abolition. Bills are being presented in six prefectures this month beside Nagano, viz. in Niigata, Shizuoka, Kumamoto, Tochigi, Miyagi and in Okayama if the way opens favourably.

It will be remembered that a bill sponsored by a majority of the members was presented in the Okayama Assembly last year, but that when it came to the vote a number of those whose signatures were on the Bill actually voted against it. Later a number of these members were indicted for receiving bribes in connection with some public works. During their trial the fact was brought to light that they had received bribes from the brothel keepers as well. This tells the tale of what the Purity forces are up against in all the Assemblies. The keepers are becoming better organized every year. Their headquarters in Tokyo put out considerable literature which is freely distributed among the members. In a letter sent to Assembly members which has come into our hands, they claim that this Abolition Movement is an imported foreign but false ideal, and urged the members to unite in 'preserving the traits and beauties of Old Japan.'

The keepers in their literature give statistics which are damning to their own cause. For example they state that the number of men visiting the licensed quarters each year averages 22,000,000, more than the total adult male population of Japan (The males between 16 and 60 number around 17,000,000). The amount spent in the quarters yearly is upward of ¥1,000,000,000.00. There are 50,000 women in the licensed quarters. Add to these geisha and barmaids whom the authorities recognize as immoral

women and the total reaches 200,000 such women. This, as Mr. Kagawa points out, (and he by the way never neglects in his addresses to strike a blow for purity), would make 20 full Army Divisions. Further we are reminded that this army of immoral women is greater than the number of Japanese girls in girls' High Schools and Higher Schools. Truly an alarming state of things!

It is noted that the complexion of the movement is changing somewhat. Until the present the movement has been entirely on humanitarian grounds. It is now becoming a plank in the platforms of the proletarian parties, a call for the emancipation of the proletarian women. The introducers of the Bills in both Niigata and Tochigi Assemblies this month will be members of these parties. The mover in Kyoto Assembly last year was a Labour man. Doubtless this will tend to become more and more pronounced and is a point to be guarded against, for the Labour parties are not yet strong enough to carry the measure through, and if the major parties oppose it because it emanates from Labour this will be the reverse of an advantage. Rather we must strive to keep the question on a high moral and humanitarian plane.

Much ground is being gained by the movement this autumn but all this work calls for the sinews of war. Contributions for carrying forward the movement will be gratefully received by the Haisho Remmei, 500 Shimo Ochiai, Tokyo-fu.

LATER. As we go to press, word has come that the Bill before the Niigata Prefectural Assembly passed by a majority of two.

NATIONAL SUNDAY-SCHOOL ASSOCIATION OF JAPAN

L. F. KRAMER

December fourth will surely be a never-to-be forgotten day for the group who met at the invitation of Dr. R. M. Hopkins, the General Secretary of the North American Section of the World Sunday-school Association, for an all day consideration of the Sunday-school curriculum problem. Dr. Hopkins had just returned the day before from a tour of Korea, Manchuria, China and the Philippine Islands, and was returning to America the next day.

Immediately after the series of meetings in Tokyo in September he spent two weeks visiting the principal cities between the capital and

Nagasaki. In addition to learning a great deal about the Sunday-school situation in Japan he also had the opportunity of speaking before the student-body of the government Higher Normal School for Girls in Nara which is noted for its progressive methods and wide-awake attitude in educational matters. He also addressed the students of several mission schools in the Kwansai and Kyushu. In Fukuoka he was especially impressed by the fact that the superintendents of three Sunday-schools there are professors in the Imperial University—Dr. Arakawa of the Congregational church, Dr. Inagaki of the Presbyterian church and Dr. Oshima of the Methodist church.

The conference on December 4 proved to be a frank and comprehensive discussion of the curriculum problem in the Sunday-schools of Japan. Dr. Ukai who has been connected with the N.S.S.A. for the past forty years presided. Dr. Hopkins opened the discussion in a way which showed a clear understanding of the situation in Japan. He emphasized the need of keeping in mind the definite aim of teaching the Bible in such a way as to reach the Japanese and help them to live truly Christian lives.

Rev. K. Kitoku, the General Secretary of the N.S.S.A., presented a comprehensive paper on "The Courses of Study now in Use in Sunday-schools in Japan." This year it is exactly fifty years since the International Sunday-school Lessons were introduced into this country and during that time several systems of Graded Lessons have been worked out. It is estimated that there are now 1800 Sunday-schools in Japan. Of these 1000 are connected with the N.S.S.A. Last year 750 of these reported to the Association and it was discovered that 320 of these schools are using the uniform lesson system while only 230 use the graded lessons. There are 200 Sunday-schools where neither system is used and the teachers are free to use whatever material they wish.

Rev. W. P. Woodard of Sapporo had come all the way from Hokkaido to be present at this meeting. His paper on "The Trend of Curriculum Construction in America" formed the basis for a very interesting discussion and offered helpful suggestions for Sunday-school work in Japan.

The discussion which followed the paper on "The Training of the Teachers of Sunday-schools in Japan" by Rev. S. Baba of Kobe revealed the fact that the Doshisha in Kyoto is the only Theological School in Japan which maintains a chair of Religious Education.

Two more papers by men who are experts in Sunday-school work were read. Mr. Y. Nishisaka of the Nichiyō-Sekai-Sha of Osaka reviewed the "Current Materials for Sunday-schools" and Rev. S. Nishigori of the same city discussed "Curriculum Needs of Japan's Sunday-schools." His closing remarks expressed the conviction of every one in the group when he said that because "our primary children now-a-days are trained at school to worship at the shrine where some ancestor or hero is deified, it is a great

necessity to give children a correct idea of God based on our Christian faith. We must impress upon the children the superiority of Jesus' way of thinking about life and the world," especially "Christianity's conception of the atonement and its greater emphasis on social service and morality."

At the close of the conference it was decided to recommend to the National Sunday-school Association that a committee be created for thorough study of the question of the Sunday-school curriculum.

THE NEWSPAPER AND CORRESPONDENCE EVANGELISM ASSOCIATION

CONFERENCE AT OMI HACHIMAN, NOVEMBER 27-29, 1929

C. NORMAN

The Newspaper and Correspondence Evangelism Association met in its fourth annual conference, as guests of the Omi Mission, in the church at Omi Hachiman from Nov. 27th to the 29th. The sessions were presided over by the chairman, Mr. Nagao Hampei. Representatives from 12 offices to the number of 22 were present and showed great interest in all the discussions. The conference took on added interest, due to the launching of the Kingdom of God Movement and the probable part the member-offices of the Association may take in leading scattered and isolated inquirers during that campaign.

Most of the first morning was given to a discussion of "The Kingdom of God Movement and Newspaper Evangelism," led by the Rev. M. S. Murao. Mr. Murao was eminently fitted for leading such a discussion, as he is not only a member of the central committee directing the Kingdom of God Movement, but he is also associated with the Rev. W. H. Murray Walton in the Seikokai Shinseikan in Tokyo. He referred to some of the plans of the Movement in which the Association will be called upon to take part, such as the insertion in the four largest metropolitan dailies (and possibly others in other sections of the country) early in January of a display announcement of the Movement, the furnishing of weekly articles to the press, the offer of tracts to applicants, the leading of isolated inquirers, and the publication of the weekly, *Kami no Kuni Shimbun*. At the business session later it was decided to co-operate with the Movement in dealing with all inquirers who are referred to the Association during the campaign.

In a paper on "Plans for Futher Co-operation," by Mr. Murray Walton, the fact was brought out that more and more there is a demand for good articles concerning Christian subjects for use by papers that have instituted religious columns. To make the most of this opportunity he urged that the Association strive to provide first-rate articles, act in a representative capacity, that is, as negotiators for the Christian forces in dealings with the newspapers, and offer itself, or its member-offices, as "Service Bureaus" to the newspapers that have religious columns, that letters and questions directed to the newspapers might be referred to them for answering.

Dr. J. Spencer Kennard, Jr., read a paper on "Syndicating Articles." He gave a report of the experiment carried on since summer of 1928 by Mr. H. V. Nicholson of Mito, of sending out articles weekly or several times a month to some 40 or 50 missionaries throughout the country for insertion in local papers. The majority of these articles were by Kagawa, Yamamuro, Nagao and other noted Christian leaders. An encouraging measure of success was attained, which indicates a growing demand by the newspapers for good "copy" concerning Christianity. Mr. Kennard urged the Association to take over the effort and give it greater attention.

The final discussion was led by Mr. S. Tsukada, of the Sendai Shinseikan on the subject "Follow Up Work." Mr. Tsukada stressed the following points: the leaving of choice of churches to individuals, the value of the personal touch, service growing out of firm faith and love, the necessity of knowing the customs and religions of the people through first-hand contact rather than scholarly study, and the necessity of using less difficult and technical pamphlets, short ones that can be read in ten minutes or more.

The final session was devoted to business. An item of interest in the Secretary's report was the announcement that during the preceding six months 1352 persons, in every prefecture and all the colonies, had applied for tracts to the central office, as a result of notices on Mentholatum directions. The Omi Mission, which also has a correspondence evangelism department, offered at the last conference to insert such a notice in the directions of every package of Mentholatum.

Upon recommendation of a special committee several important changes were made in the standing rules, namely, that the name become the Japan Christian News Agency (*Nihon Kirisutokyo Tsushin Kyokai*), that a full time office secretary be employed for the Agency's office in Tokyo, and that the Agency extend its functions to include the solicitation and distribution of suitable articles for the press and the acting on behalf of the member-offices in negotiations with the newspapers. Other actions directed the Executive Committee to draw up reading courses for various classes of readers, to appoint a group to formulate answers to certain common questions from inquirers, to notify the Kingdom of God Movement

that the Agency is prepared to deal with inquirers referred to it, and to revise the geographical divisions for the distribution of inquirers (due to the entrance of two new member-offices.)

The officers were re-elected, namely, Chairman, Mr. Hampei Nagao, Secretary, Rev. M. S. Murao, and Treasurer, Rev. W. H. Murray Walton. The following were elected to serve, with the officers, on the Executive Committee: Mr. E. V. Yoshida, Mr. S. Tsukada, and Dr. J. Spencer Kennard.

There was no doubt in the mind of anyone who attended that this was the most significant and helpful conference the Agency had held in its three years of existence. Not only were the papers and discussions of much benefit, but great help was derived from the exchange of experiences, methods, suggestions, etc., at meal times, or in the room where samples of office printed matter and publications were displayed, or on the boat ride to which the Omi Mission treated us on the gospel launch "Galilee Maru" on Lake Biwa. All the delegates came away from Hachiman filled with thankfulness for such a good meeting and encouraged by a great vision of the opportunity and usefulness of newspaper and correspondence evangelism.

THE JAPAN CHRISTIAN NEWS AGENCY

CONSTITUTION

1. NAME AND PURPOSE.

- i. This Body shall be called the Japan Christian News Agency, (Nihon Kirisutokyo Tsushin Kyokai).
- ii. The purpose of the Association shall be to link together for mutual help those who are engaged or interested in Evangelism through the Secular Press.

2. MEMBERS AND OFFICERS.

- i. Members of the Agency shall consist of the following:—
Two representatives from each Affiliated Body engaged in the Work.
Such individuals as approve of the purpose of this Association and desire to help it.
- ii. The Officers and Committee shall consist of a Chairman, Secretary and Treasurer, and three other members.
N.B.—At least one of the Committee shall be from the Kobe-Osaka-Kyoto District and another shall represent the country districts.
- iii. These officers shall be elected for a period of one year at the Annual Meeting, but their offices may be renewed.
- iv. There shall be a full-time Secretary, supported by the Agency, who shall under the direction of the Officers be responsible for the conduct of the Work.

3. *WORK, MEETINGS, ETC.*

- i. There shall be an Annual Meeting of the Agency in the Autumn for receiving Reports, the Election of Officers, and for Conference. The Chairman shall determine the Place and Time of meeting, and the Secretary shall notify all members one month beforehand.
- ii. The Chairman shall have the right of summoning special General Meetings and such other meetings as he may see fit.
- iii. The Agency shall publish thrice annually a Bulletin, which shall be distributed among all the Members.
- iv. The Agency shall distribute among all affiliated bodies all literature produced by each; it shall be responsible for the production and distribution among such bodies of suitable articles for the Press; and it shall handle such applications for Christian Teaching as are received through co-operative work. It shall further be prepared to act on behalf of any affiliated Body in its negotiations with the Press.

4. *FINANCE.*

- i. Affiliated Bodies shall pay an Annual Membership Fee of ¥25.00.
- ii. Other members shall pay an Annual Fee of ¥2.00
- iii. The Agency shall be entitled to receive gifts from sympathisers for the promotion of its work.

5. *MISCELLANEOUS.*

- i. The National Christian Council and the Federation of Christian Missions shall be entitled to nominate one representative each to the Agency. Such representatives shall have the same privileges as ordinary members, but they shall be excused the Payment of Membership Fees.
 - ii. The offices of the Association shall be at the Seikokai Shinseikan, 17 Takekawa Cho, Kyobashi Ku, Tokyo Shi.
 - iii. A two-thirds Majority at the Annual Meeting is necessary for the Alteration of any rule.
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THE GUILD OF ST. BARNABAS FOR NURSES

J. KENNETH MORRIS

It is estimated that there are some sixty thousand nurses in Japan. Whether they are of the same grade as registered nurses in other countries is not the question to be discussed here, but there are sixty thousand women nursing the sick in Japan. They come in contact yearly with a great number of the population, and, from the point of view of evangelization in a most effective way, namely, through the act of service. People will respond to a kind act, when months of preaching will make no impression. Nurses then form a strategic field for missionary effort. If the sixty thousand nurses of Japan were all Christians, what a powerful evangelistic force we should have.

There are many Christian nurses in Japan. While no statistics are available, I would estimate the number at not less than six hundred on active duty. These six hundred nurses need encouragement and inspiration, and the others must be won for Christ.

On November 20th, at a meeting at St. Luke's Hospital, Tokyo, the Japan Guild of St. Barnabas for Nurses was organized. It is modelled after the American Guild of the same name, and practically the same Constitution was adopted. It is hoped that the Guild will become a very effective means of helping the Christian nurses to realize "the spiritual aspects of a nurse's life, and work, and to assist them in maintaining a high standard of Christian living" and in a social way to "provide for nurses such comforts and influences as may result from more intimate intercourse with each other." The Guild will concern itself with various activities as carried on by the American Guild, such as homes for sick nurses, vacation homes, scholarships, social entertainment, religious meetings, etc.

Any one interested is requested to write to the Secretary-General, 53 Nakagawara Cho, Shimogamo, Kyoto.

BOOK REVIEWS

THE PRIMITIVE CHURCH by B. H. Streeter. D.D., F.B.A. Price 8/6 or \$2.50. Published by Macmillan and Co., Ltd. Pp. 312.

This book represents the conclusions arrived at by the author after having very carefully gone through all the materials dealing with the apostolic and sub-apostolic ages.

Many books, written on the same subject, have been based on the same materials but all differ according to the subjectivity, view-point or the emphasis given by the different writers. This book is really one more addition to these varied treatments.

The ability and clearness of mind possessed by the author are demonstrated by the lively picture of the apostolic age which he has produced out of the dry materials of the first century. Especially one must admire the accuracy of his technical knowledge which enables him to grasp the importance of the contributions made by various books on the subject, and also his wonderful imagination—an imagination which seems at times almost too daring. This power enables him to penetrate the psychology and thought of the various writers and of the early church and to recreate in them life and expression. It is as if the author had cast a net into the sea of the primitive church and had drawn it in with great vigour, (quite unmindful of small breaks in the meshes), till with the whole catch before him he shows the fish to his readers who are quite delighted with the skill of the performance.

Was there any definite organization in the primitive church? Touching on this point he says:—"To understand the history of the early Christianity we must begin by eliminating from our minds the traditional picture of the Twelve Apostles sitting at Jerusalem like a College of Cardinals, systematizing the doctrine and superintending the organization of the primitive church." The earliest churches were too much taken up with the second coming of Jesus, and the apostles were too busy with the urgent work of evangelism to have any leisure time for establishing a church organization.

In this case the author is casting his net near the shore but even here we can see his matured skill. He goes out too, into the depths of the sea and casts his net into the church of Asia, the churches of Syria, Rome and Alexandria, and draws many fish to shore and shows them to us. We see

that in the churches of Ephesus and Jerusalem there were monarchical Bishops of a sort ruling the church; and in other churches the college of Bishop—Presbyters maintained full control of the churches. Although the institution of the Episcopacy by Divine Authority has been insisted upon by Ignatius, the author has shown that such an institution was not necessarily an accepted thing at that time, A. D. 115.

Thus the author separates his fish. And at the conclusion he says "For one hundred years the church as an organization was alive and growing, changing its organization to meet changing needs. The government in Asia, Syria and Rome varied from church to church and in the same church at different times." Organism and organization should live together and should not destroy each other. The work of the primitive church was mainly preaching, and naturally the ministers were itinerant. It is hardly to be imagined that the institution of monarchical Bishops was set up from the beginning.

The contribution which the Reformation of the 17th Century made to the history of the church, can never compensate for the evils of separation and denominationalism which it produced. The problem of re-union should arouse in us a holy enthusiasm.

The Roman Church, which maintains the supremacy of St. Peter, and takes *ex-cathedra* decisions as its supreme authority, always blames the Reformers as the destroyers of the unity of the church. Against this the self-justifying Reformers contend that the oneness of the church is something far higher than the Roman conception of it.

Thus the church of the divine order of Presbyters and the church of the divine order of Bishops have been confronting each other. Even they are one in spirit, one in professed faith and one in Christian works. But the unity of church organization is left unrestored.

Unity does not always mean uniformity; but since the answer of the 16th century is not entirely satisfactory the movement towards re-union is taking place. Unless the broken body of our Lord is restored and really healed in a physical sense his last great intercessory prayer cannot be realized and the workers for re-union cannot rest from their labours.

We are looking forward with interest to see how the Lambeth Conference will answer the new challenge contained in the conclusions of the author. The welcome of the father to the prodigal son will not be given to this conclusion by those who, while they do not emphasize the orthodox form of the historical ministry, still cling to the theory of apostolic succession, and would maintain it in some modern form.

By some critics who see broken meshes in the author's net, the book will be severely attacked, as being too bold in its method of scientific

research. "The life of advance for the Church of today is not to imitate the forms, but to recapture the spirit, of the primitive church."

These are the last lines of the book and at least for me, they can be taken in either of two contradictory senses. Perhaps they are intended to suggest a further study of this problem.

P. O. YAMAGATA

THE JAPAN YEAR BOOK. 1930. Edited by Y. Takenobu; published by Year Book Office. 506+188 pages. Price ¥15.00.

Fifteen yen for a Year Book may seem a luxury; but it depends on the Year Book. Those who are fortunate enough to possess a copy of the Japan Year Book consider it to be a necessity; for there is no other book published in Japan, other than in the vernacular, which contains such a mass of detailed and valuable information as the volume before us. For those who want the latest statistics on—what shall we say?—Labour Conditions or Rural Problems, the book contains all the material required. In many cases the statistics are supplemented by articles of real value. For example the chapter on Social Problems contains short essays on Communism in Japan, Labour Disputes, Cooperative Societies, Unemployment and Women's problems.

When we turn to the chapter on Religion and Religious Works, we find articles on Shinto, Buddhism and Christianity—the latter occupying more than half the chapter. The main facts are set forth in a fair and readable manner. The section on the Roman Catholic church is a model of what such should be, but those on the Protestant churches and other organizations leave much room for improvement. For example all the Protestant churches occupy less space than the doings of the Salvation Army! The statistics, like most of the statistics of the various bodies, are of little use for purposes of comparison, as each follows its own way of computation, but this is not the fault of the Editor of the Year Book, who has to do the best with the material available.

The paragraph under "Who's Who" entitled "Religion" is in need of rewriting, as most of the Christian names contained therein are those of veterans who are now living in 'honourable retirement.'

We have noticed various slips both in the text and the statistics, and it is possible here and there to detect that the writer is writing in what is to him a foreign language, but these facts detract but little from the value of an excellent book. It gives us great pleasure to recommend it to our readers and at the same time as a fellow-editor we offer our humble thanks and congratulations to Dr. Takenobu and his able chief of staff, Mr. Mogami.

W. H. MURRAY WALTON

FACING OUR SOCIAL WORLD. By J. Paul Reed. *The Omi Sales Co., Ltd., Hachiman, Omi, 1929. 156 pp. ¥0.60.*

"A new age has new problems. With his erudition and new knowledge, in this work Prof. Reed presents the main points of the various phases of the social problems in a simple style, for which I would express my heartfelt thanks. The solutions of the present social problems, according to the author, are to be found in the thorough saturation of the spirit of the brotherhood based on the new idealism. Especially I esteem the view point highly," says T. Kagawa in his preface. This is really a useful social problem reader recommendable to the high school and college prep. grade students in Japan. Almost all the difficult words are explained in Japanese in the foot notes. The way of the presentation of the topics and the process of the argument are very fair and attractive. As a text book and a source book for the use of a Bible class and discussion groups etc. it may be very serviceable.

GENJIRO YOSHIDA

PRAYERS FOR SCHOOLS, (Gakko no kitosho); 88 pp.; price 50 sen per copy, 40 sen per copy for orders of ten and upwards; published by the Presbyterian School, Tainan.

This book is a timely publication, as we are badly in need of this kind of literature in Japan.

Christianity is not a mere theology, but a life of prayer and thought. In Japan, however, Christianity is often identified with theology; there are many Christians who can talk much on theology, but cannot pray correctly. When they try to pray they preach instead. We need a good guide in praying. This book therefore is a welcome addition to those prayer books already existing. It has taken much from them, as the Editor acknowledges; but nevertheless such books heretofore have been largely mere translations, and while of course possessing merits of their own, at the same time they have lacked directness and intimacy with Japanese life. We have continued to need something more in accord with the modern life of the people.

This book may be a step towards supplying this urgent need. In it the school prayers are very well arranged, and school chaplains will find it very useful. The versicles and responses which occupy one quarter of the book are excellent, and will certainly help to make a congregation feel that they are taking actual part in the service.

It is always ten times easier to criticise than to create, but as I believe it is a duty of a reviewer to criticise as well as appreciate, I venture to

make the following remarks. If the Lord's Prayer, the Confession and the General Thanksgiving are to be said by the minister only or if most of the congregation know them by heart, then they are in the correct position at present. But if this is not the case, then it is necessary for the congregation to turn the pages of their books backwards and forwards several times, which is a pity. Of course it may be that the Editor was anxious to preserve the book in as compact a form as possible and to avoid redundancy.

Another criticism is that in some prayers the phrases do not flow smoothly. In private prayers words may not count at all, but in public prayer we need not only beautiful expressions, but also smooth and melodious wording. In the third place the book is a little too local. (It is chiefly for schools in Formosa). This is in a way a strong point, but it is also a defect as it limits its sphere of usefulness.

On the whole, however, the book is quite a success and I hope it will help many people.

TAKAHARU TAKAMATSU

THE PRONUNCIATION OF JAPANESE. By Masatoshi Gensen Mori. With an Introduction by Dr. Sanki Ichikawa. 30 and 311 pages. The Herald-sha, Tokyo. Price ¥2.50.

This is the first English treatise on the application of the new science of phonetics to the Japanese colloquial. To missionary students of the language it is heartily to be commended. It is strictly scientific so far as it goes. The English style, too, is excellent. Mr. Mori, who has had years of experience as a journalist connected with prominent English newspapers in Kobe and Tokyo, is a masterly writer, and he has proved his competence by having Mr. Thomas Facette help him to free his English "from solecisms and ambiguities."

The body of the book is a detailed analysis of the sounds of Japanese words as the author has heard them spoken. From his home near the centre of Japan, at Yokkaichi, Ise, he surveys all the dialects. The amount of the material that he has assembled and classified is enormous. Yet he has made but a beginning. The rich field in Tohoku (the Northeast), is hardly scratched. Probably Kyushu also is treated in a similar cursory manner. Yet, as the author points out, we have in these relatively stagnant outlying sections more relics of the ancient colloquial than in the great centres.

The Roman letters (*Romaji*) are used to represent such sounds as they indicate with fair accuracy; in other cases symbols are borrowed from the International Phonetic Alphabet.

There are supplementary chapters of great interest. That on "Accent and Intonation" will open the eyes of many to a new world. Two chapters

discuss the modifications suffered by words borrowed from foreign languages, the proportion of which to the whole body of the language is much larger than most of us realize. A chapter is devoted to the history of pronunciation in Japan; but little can be done here except to blaze a trail for the next investigator.

Curiously, the one sentence in the book that that seems most apt to provoke dissent is the very first one: "There are abundant reasons for the assumption that the organs of speech of a normal Japanese are essentially identical with those of an average European." The statement may be true, at least ideally; but, actually, how many normal mouths are there? It looks as if a very large proportion of the common people were afflicted with misshapen palates and obstructed noses, caused, probably, by a lack of vitamins in infants' food together with failure to wean them at the proper time. Where the abnormal are numerous, their habits of speech inevitably affect also the normal. It may be for some such reason that, especially in the north, the tendency is so strong to assimilate 'e' and 'u' to 'i;' so that the number of available vowels is reduced to a pitiful three.

One wishes also that the author, who is competent to speak with authority, might venture to tell us how Japanese should be spoken, and not merely how it is spoken here and there. He should go on with the good work that he has begun.

But a perusal of the book, and constant reference to it afterwards, will sharpen one's ear, and, consequently, add precision to one's speech. The acquisition by a foreigner of a passable pronunciation will continue to be, as it has always been, a matter of emotional attitude rather than of scientific analysis. No one ever became a musician by studying Helmholtz's *Lehre von den Tenemflndungen*. One must love the people and feel such delight in the phrases overheard here and there that they will continue to ring in the ears and so sink deep into the mind. Then a fairly good pronunciation will emerge spontaneously and unconsciously. But this needs to be polished. The Japanese nation itself should give close attention to this matter. It is a time of change and crystallization. It is too bad that the useful old distinctions, such as that between 'kwa' and 'ka,' to name only one, are being allowed to lapse through carelessness.

CHRISTOPHER NOSS

PERSONAL COLUMN

NOTE:—Items for this column should reach Rev. John K. Linn, 487 Asagaya, Tokyo-fu, by the 15th of March for the April issue. Contributors will greatly oblige by drafting items in the form used below.

NEW ARRIVALS

JOHNSON—STAPLE. Miss Emma Johnson and Miss Grace Staple (P.E.), graduates of the University of Nebraska, have recently joined the faculty of St. Margaret's School, Takaido Mura, Tokyo.

LEMMON. Miss Vivian Lemmon, of Eugene Bible University, Eugene, Oregon, will join the staff of the Yotsuya Mission in January, 1930.

OLDS. Miss Alice Olds arrived October 18th as the office secretary for the Japanese Language School and the secretary of the Japan Mission of the American Board.

WALLER. Rev. Wilfrid Waller, son of Dr. Waller of Nagano, has returned from England to join the staff of the Missionary Society of the Church of Canada, and will be for the present in attendance at the Language School in Tokyo. Address 8 Sakae Cho, Shiba Ku, Tokyo.

ARRIVALS

BINFORD. Mr. and Mrs. Gurney Binford (A.F.P.) from furlough on November 8th to Shimotsuma Machi, Makabe Gun, Ibaraki Ken.

CREW. Miss Angie Crew (C.C.) in September from furlough to 26 Kasumi Cho, Azabu, Tokyo.

DANN. Miss Janet C. Dann (J.R.M.) from England on November 14th to Sendai.

DEMPSIE. Mrs. George Dempsie (J.R.M.) from England on November 14th to Sendai.

FRY. Rev. E. C. Fry (C.C.) on September 20 from furlough to 7 Ni Jo Machi, Utsunomiya.

KENNION. Miss Olive Kennion (S.P.G.) from furlough on December 6th to resume work at Shimonoseki.

KNAPP. Deaconess S. T. Knapp (P.E.) from furlough on December 7th to her former address, No. 9, St. Paul's University, Ikebukuro, Tokyo.

- MINKKINEN. Rev. and Mrs. T. Minkkinen (L.E.F.) from furlough in December to resume work at Iidamachi, Nagano Ken.
- RICHARDSON. Miss Ellen A. Richardson (J.R.M.) from England on October 15th to Sendai.
- VORIES. Mrs. Maki H. Vories (O.M.J.) returned in November from a six months' tour in America, where she made a study of kindergarten and nursery school work. She was accompanied by Miss Katsu Namikawa of the same Mission.
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DEPARTURES

- ANDREWS. Dr. and Mrs. R. W. Andrews (P.E.) of Tochigi, on December 6th, for furlough in the United States.
- CALLAHAN. Rev. and Mrs. W. J. Callahan (M.E.S.) accompanied by Mrs. J. H. McCoy, President of Athens College for Women, on December 29th for furlough in the United States.
- EHLMAN. Rev. and Mrs. D. F. Ehlman (R.C.U.S.) on October 15th to America because of the continued ill health of Mrs. Ehlman. Address: Louisville, Pa.
- HAMMEL. Miss Esther Hammel (E.C.) on November 7th to America for health reasons.
- HELMER. Miss Edith B. Helmer (Y.W.C.A.), after completing a term of five years in Tokyo, has resigned from the Japan Y.W.C.A. and will study at Union Theological Seminary in New York.
- McINTOSH. Miss Elsie McIntosh (Y.W.C.A.) on December 6th to Canada, called home on account of the death of her father.
- PAINTER. Rev. S. Painter, Secretary of the (C.M.S.) Japan Mission, after thirty-three years of service, has retired, owing to the ill-health of Mrs. Painter. He is now Rector of St. Helen's, Worcester, England.
- ROBERTS. Miss A. Roberts (C.M.S.), Tokyo, on October 17th for furlough in England.
- ROWLAND. Rev. and Mrs. G. M. Rowland (A.B.C.F.M.) sailed on October 28th, having retired and become emeritus missionaries. Their address for the winter is Box 182, The American College, Sofia, Bulgaria.
- SCOTT. Miss Jane N. Scott (Y.W.C.A.) resigned her position with the Japan Y.W.C.A. and sailed for Seattle on December 6th.
- SHAW. Miss L. L. Shaw of Bishop Poole Girls' School, Osaka, in January for furlough in Canada.
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CHANGES OF LOCATION

CREWDSON. Rev. and Mrs. Ira D. Crewdson and family (U.C.M.S.), who returned from furlough in November, have been transferred from Osaka to 49 Shin Machi, Fukushima.

HENDRICKS. Rev. and Mrs. K. C. Hendricks and family (U.C.M.S.) have recently been transferred from Fukushima to Tsukiji, Akita.

McCALL. Rev. and Mrs. C. F. McCall and family (U.C.M.S.) from Akita to 35 Nakano Cho, Ichigaya, Ushigome, Tokyo.

UUSITALO. Miss Uusitalo from Yoyogi to 2380 Miyataka, Nishi Sugamo, Tokyo Fu.

MARRIAGES

BANNING—RUSSELL. Miss Lucy K. Russell, formerly of the Osaka Bible Training School, to Rev. Charles F. Banning on Thanksgiving Day at Medford, Oregon. Address: Richmond Hill Church, Borough of Queens, Long Island.

BRYAN—DECHANT. Miss Katherine B. Dechant (R.C.U.S.) to Mr. F. G. Bryan, at Harrisburg, Pa., by Dr. D. B. Schneder, President Tohoku Gakuin, now on furlough in U.S.A.

GLASS—HNESING. Miss Edith Hnesing (R.C.U.S.) to Mr. L. C. Glass, at Lafayette, Ind., September, 1929. Address: 514 North State Street, Ann Arbor, Michigan.

JACKEL—SCHWARTZ. Mrs. Laura B. Schwartz (R.C.U.S.) to Mr. Otto J. Jackel, at Philadelphia, Pa., September, 1929. Address: 5814 Christian St., Philadelphia, Pa.

DEATHS

McILWAINE. Mrs. William A. McIlwaine of Nagoya, in August, 1929, on train while passing through Montana en route to Mayo Brothers' Hospital. Mr. McIlwaine is expected to return to Japan soon.

REES—VERBECK. A memorial service was held at Holy Trinity Church (P.E.), Tokyo, on December 9th for Miss Sarah Rees and Miss Eleanor Verbeck, retired members of the American Episcopal Church Mission who died in the United States during July, 1929.

MISCELLANEOUS

- BIRKS. Mr. and Mrs. Gerald W. Birks, of Montreal, who are visiting the Y.M.C.A. in the Orient, will spend three weeks in Japan during March.
- BONELL. Dr. B. W. Bonell, Dean of St. John's Theological Seminary, Greeley, Colorado, has been appointed Chaplain of the English speaking congregation of Holy Trinity Church (P.E.), Tokyo, from December 1st, 1929, until Easter, 1930.
- BOWLES. Mr. Gilbert Bowles (A.F.P.) left Tokyo for China on December 7th to accompany a delegation sent out by the Friends' Service Council, London, on a survey trip of Friends' work in China. Mr. Bowles expects to return to Tokyo early in March.
- CLARKE. Miss Doris E. Clarke (Y.M.C.A.) is convalescing after an operation for appendicitis at the Yokohama Hospital.
- CLEMENT. Prof. and Mrs. E. W. Clement are now living at 162 Bellmore St., Floral Park, New York.
- DUNLAP—EPP. Bishop J. F. Dunlap and Dr. George E. Epp, Secretary and Treasurer of the Missionary Society of the Evangelical Church, arrived in Yokohama on November 1st. After inspecting the work in China, they will return to Japan in February and spend about two months here.
- EDDY—PAGE. Mr. G. Sherwood Eddy and Mr. Kirby Page will visit Japan for a series of conferences and for personal study during May.
- HEGEMAN. Mrs. D. V. B. Hegeman, a member of the Woman's Board of Foreign Missions (R.C.A.), visited Japan early in November inspecting the Mission work in the Kwanto region.
- LAMB. Mr. and Mrs. Charles B. Lamb of Richhill, Ireland, are paying a visit of some months to their daughter and son-in-law, Mr. and Mrs. G. Burnham Braithwaite (A.F.P.), at Tokiwa Mura, Mito Shigai, Ibaraki Ken.
- PATTON. Miss Florence Patton is just recovering from a serious illness, having been in the hospital in Tokyo for several weeks.
- ROSS. Rev. and Mrs. C. H. Ross, formerly of Sendai, may be addressed during their furlough at 449 W. 12th St., Claremont, California.
- STEADMAN. Rev. and Mrs. F. W. Steadman, formerly of Morioka, and now at Kingsville, Ohio. Mr. Steadman, who is on prolonged furlough because of ill health, is temporarily serving as pastor of the Baptist Church at Kingsville.
- WALLER. Mr. Gordon Waller, son of Dr. Waller (M.S.C.C.) of Nagano has returned to Japan in the employ of the Hongkong & Shanghai Banking Corporation, Kobe.
-

NEWS ITEMS

REFORMED MISSION ANNIVERSARY. On September 24th the R. C. U. S. Mission celebrated the Fiftieth Anniversary of its work in Japan. Together with Japanese co-workers it held appropriate services at Miyagi College, Sendai.

IMPERIAL VISIT TO FRIENDS SCHOOL. The Friends School in Tokyo was honored on November 18th by a visit from H. I. H. Princess Chichibu, who remained for about two hours and saw many of the activities of the school. Her Highness' interest in the school was enhanced by the fact of her attendance at a Friends School in Washington, D. C., during her father's term of service as Ambassador.

CONGREGATIONAL-CHRISTIAN UNION. The home constituencies of two Missions working in Japan, the Congregational Church and the Christian Church, having unanimously voted to unite, the Japanese Conferences connected with these two denominations also voted separately for union in March and October of the past year respectively. Details are now being worked out both in the United States and here in Japan, and hopes are held that the two bodies will be welded together to work as one by the coming summer.

OMI MISSION NEW PROJECT. The Omi Mission is planning to erect a new plant for its educational work, which will embody the new data brought back from America by Mrs. Vories. This plant is to house the Kindergarten and Training departments, a Nursery School, and an English School for young children. It is expected to be of more than local interest and ought to provide useful points for any Christian kindergartens of progressive type.

OMI MISSION CONFERENCE ROOM. The Omi Mission has moved its Tokyo offices to the new Fujiya Building near Toranomom carstop, and announces that the large Conference Room in its new suite is open, by previous arrangement, and without charge, to the use of Mission committees or other Christian workers.

LANGUAGE SCHOOL REMOVAL. The Japanese Language School opened its second term on January 8th in the new building of the Tokyo city Y.M.C.A. at Mitoshiro Cho.

FELLOWSHIPS & SCHOLARSHIPS IN UNION THEOLOGICAL SEMINARY. Assignments have been made to Rev. Thoburn T. Brumbaugh, B.A., S.T.M., under the Board of Foreign Missions of the Methodist Episcopal Church, at Sapporo, Rev. S. W. Ryder, B.D., M.A., under the Board of Foreign Missions of the Reformed Church in America, at Nagasaki, Prof. E. S. Cobb, Kyoto, and to Mr. Susumu Harano, now in Montreal, Canada. Three other fellowships went to China.

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